TALKS

ON

THE STUDY OF ENGLISH

TUCKER

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ON

THE STUDY OF ENGLISH

BY

FRANK MÜLLER

DIFFICULTIES

IN

THE CHOICE OF WORDS

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性相近
習相遠

Habit if wisely and skilfully formed becomes truly a second nature as the saying is, but unskilfully and unmethodically directed, it will be as it were the ape of nature, which imitates nothing to the life, but only clumsily and awkwardly.

BACON.

It is almost as difficult to make a man unlearn his errors as his knowledge.

COLTON.

Faithful are the wounds of a friend.

SOLOMON.

爲之于未有
治之于未亂

CONTENTS

SECTION

1. Difficulties and Mistakes.
2. Classification of Mistakes and Difficulties.
3. The Study of Words.
4. Able, Suitable.
5. About, Of.
6. Above, Below; Over, Under; On, Beneath.
7. Accident, Adventure, Event.
8. Admire, Like, Love.
9. Advantage, Benefit, Profit.
10. After, Since, (*kara*).
11. Again, Also, (*mata*).
12. Ago, Before, (*mae ni*), Previous, (*mae no*).
13. All, All the.
14. At all, In all.
15. All of us, We all.
16. The adjective 'all.'
17. All, Every; Both, Each.
18. Allow, Permit; Excuse, Pardon, (*yurusu*).
19. Almost.
20. Almost, Almost all, Every, etc.
21. Also (*mo*), Else (*hoka ni*).
22. Amuse oneself, Play.
23. Amusing, Interesting, Pleasant, (*omoshiroi*).
24. Another, Other.

SECTION

25. 'Any' and 'Some' as Adjectives.
26. 'Any' and 'Some' as Pronouns.
27. 'Any' and 'Some' in Questions.
28. 'Any' Misused in Negative Sentences.
29. Argue, Discuss, (*ronjiru*).
30. 'Like' as an Adjective.
31. 'As' and 'Like' as Adverbs.
32. 'At' and 'In' in Speaking of Place.
33. 'At' 'In,' and 'On' in Speaking of Time.
34. Mistakes in the use of 'At,' 'In,' 'On,' and 'Of.'
35. At last, Hardly.
36. Bark, Leather, Skin.
37. Basket, Cage, (*kago*).
38. Battle, Engagement, Fight; War.
39. Because, For, (*kara*).
40. Because, As, Since.
41. Belly, Stomach.
42. Believe, Suppose, Think.
43. Besides, Except.
44. Borrow (*kariru*), Lend (*kasu*).
45. Broad or Wide, Large.

SECTION

46. But, Except.
47. By, For, On account of.
48. By, From, Of.
49. By, With, In, (*de*).
50. Mistakes in the Use of 'By' and 'With.'
51. Celebrate, Congratulate.
52. Certainly, Exactly.
53. Climate, Weather, (*jikō*).
54. Clothes, Cloth, Dress.
55. Coast, Shore, Beach.
56. Come, Go.
57. Comfortable, Pleasant.
58. Companion, Company.
59. Conquer, Defeat, Win, (*katsu*).
60. Consequence, Effect, Result, (*kekkwa*).
61. Country, Province.
62. Crew, Members of a Crew, (*norikumi-nin*).
63. Custom, Habit, Manner, Fashion.
64. Daughter, Girl.
65. Difficult, Impossible.
66. Discover, Invent,
67. To Die, To be Dead.
68. Disease, Sickness, Ache, Trouble.
69. Remarks about Sickness.
70. Remarks about Health.
71. Mistakes in Speaking about Health and Sickness.
72. Dress, Wear, (*kiru*); Put on, (*kiseru, kiru*).
73. Drink, Swallow, (*nomu*).
74. During, For.
75. During, While.
76. Early, Fast, (*hayai*).

SECTION

77. Educate, Instruct, Teach.
78. Either, Neither.
79. Elapse, Pass.
80. Elect, Choose, Select.
81. Empty, Vacant, (*aita*).
82. Enough.
83. Equal, Same.
84. Escape, Run away.
85. Ever, Once.
86. Expect, Long for, Wait.
87. Fable, Novel, Story.
88. To Fish, To Catch Fish, (*tsuru*).
89. To Fly a Flag, To Hoist a Flag.
90. 'From,' and 'After,' (*kara*) in Speaking of Time.
91. Funny, Curious.
92. Game, Sport, (*asobi*).
93. Game, Catch, (*emono*).
94. Gentleman, (*shinshi*).
95. Good, Right, Well.
96. Glass (*koppu*), Cup.
97. Great, Large, Big.
98. Hear, Listen, (*kiku*); See, Look, (*miru*).
99. Heaven, Heavens, Sky.
100. Heavy, Light; Severe, Strong; Slight.
101. Hold, Play.
102. Practice.
103. Engage, Take Part in.
104. Mistakes in the Use of 'Play,' 'Practice,' etc.
105. Hope, Wish.
106. The Objects of 'Hope' and 'Wish'
107. Mistakes in the Use of 'Hope' and 'Wish.'

SECTION
108. How, What, (*ikaga.*)
109. Mistakes in the Use of 'How.'
110. 'How' and 'What' in Exclamatory Sentences.
111. Mistakes in Exclamatory Sentences.
112. If, When.
113. Ill, Sick, Unwell.
114. In, For, Within.
115. In, Into, To, (*ni*).
116. In, Of, Among.
117. In spite of, Though.
118. Intend, Plan.
119. Intimate.
120. It, That, or This.
121. Kind, Sort.
122. Know, Know of.
123. Mistakes in the Use of 'Know.'
124. Know, Learn, (*shiru*).
125. To last, (*tsuzuku*), To end, (*owaru*).
126. Lately, Soon.
127. Lay, (*oku*), Lie, (*neru*).
128. Lead, Take, (*tsureru*); Follow, Accompany.
129. Learn, Study.
130. Letter, Character, Word.
131. Like, Wish.
132. Uses of 'Like' and 'Wish.'
133. Little, Small.
134. Lovely, Dear.
135. Man, Person, People.
136. Mistakes in the Use of 'Man.'
137. Many, Much.
138. Master, Owner, etc.
139. Match, Race.
SECTION
140. Meat, Flesh, (*niku*).
141. Medicine, Drug, Chemical, (*kusuri*).
142. To mistake, To be mistaken.
143. More, Most, Very.
144. Most, Most of.
145. Much, Very, (*yohodo*).
146. The Position of 'Much' in a Sentence.
147. Mistakes in the Use of 'Much' and 'Very.'
148. My, Our; Me, Us; I, We.
149. Mistakes in the Use of 'My.'
150. Narrow, Small, (*semai*).
151. Navigation, (*kōkaijutsu*). Cruise, Voyage, (*kōkai*).
152. Never, By no means, Certainly not, (*kesshite*)
153. News, Newspaper, Paper.
154. No, Not, (*nai*).
155. Office, Company.
156. Officer, Official.
157. One another, Each other.
158. Open, Hold, (*hiraku*).
159. Other.
160. Parent.
161. Pleasant, Pleased, Glad, Happy.
162. Mistakes in the Use of 'Pleasant' and 'Glad.'
163. To present, To be present.
164. Price, Cost, Value, Worth, Expense, Charge, Fee.
165. Proper, Suitable, (*tekitō*).
166. Proverb, Saying, Maxim, Precept.

SECTION
167. To recover, To cure, To heal.
168. Remember, Learn, Know, (*oboeru*).
169. Rest, Stop, (*yasumu*).
170. Ride, Enter, (*noru*).
171. Rob, Steal, (*nusumu*).
172. Room, Cabin, etc. (*shitsu*).
173. Say, Call.
174. Speak.
175. Tell.
176. Mistakes in the Use of 'Say,' 'Call,' 'Speak,' and Tell.
177. Scenery, Scene, View.
178. Scholar, Student, Pupil.
179. School.
180. See off, Send.
181. Separate, Part, Depart.
182. Shade, Shadow.
183. Sin, Crime, Fault.
184. So . . . as, So . . . that, As . . . as.
185. Mistakes in the Use of 'So . . . as', etc.
186. So, Such.
187. Mistakes in the Use of 'So' and 'Such.'
188. Exercises in the Use of 'So . . . as,' etc.
189. So called, Called.
190. So, Too, Very.
191. Society, Meeting, (*kwai*).
192. Some, A, A certain.
193. Soon, Immediately, At once.
194. Sorry, Sad, Pitiful.
195. Spend, Take.
196. Street, Town, (*machi.*)

SECTION
197. Subject, Vassal, Attendant, Retainer.
198. Succeed, Finish.
199. Such . . as, Such . . that.
200. Sweet, Nice, Good.
201. Take, Bring.
202. Tame, Train, (*narasu*).
203. To thank, To be thankful.
204. Think, Feel.
205. Though, But.
206. Till, By, Before.
207. Till, To.
208. Time, Hour, O'clock.
209. Travel, Journey, Trip.
210. Treat, Manage, Direct, Handle.
211. Tree, Wood, (*ki*).
212. Try (*t.v.*), Try (*i.v.*).
213. Mistakes in the Use of 'Try.'
214. To be used, To be accustomed.
215. Vegetable, Plant, Grass.
216. Visitor, Guest, Passenger.
217. Walk (*t.v.*), Walk (*i.v.*).
218. Want, Need.
219. Want, Wish.
220. What, Which.
221. Which, That, Who.
222. Which, Where.
223. Which, Whose.
224. Worm, Insect, (*mushi*).
225. Wonder (*i.v.*), Wonder (*t.v.*)
226. Worth, Owe, Due.
227. Mistakes in the use of 'Worth,' 'Owe,' and 'Due.'
228. Write, Describe.

PREFACE.

"WE Americans do not read *long* prefaces," writes one who has read many books, and it is probably true. The writer of this book, however, wishes to explain to his Japanese fellow teachers the origin and purpose of the book, and his preface may become a long one.

Japanese students of English ask many questions, answers to which they cannot easily find in any dictionaries or grammars. In some cases, the difficulty of which relates to differences in the idioms the two languages, no explanation is to be found in any book.

Besides the questions that are asked by students, the habitual mistakes in their speaking and writing reveal many other questions that they *ought* to ask. The object of this book is to answer some of these questions, and to enable the student to overcome some difficulties in the choice of words.

For example, it is difficult to find an explanation of the difference between *as* and *like* (§ 31), or *about* and *of* (§ 5). The repeated use—in spite of frequent corrections—of the question, "*How* do you think about . . . ? and the use of *Yes* for *No* and *vice versa*, reveal errors deeply rooted in Japanese ways of thinking. It is difficult to find rules for the uses of *to hope* and *to wish* (§ 106), or any information tending to prevent the very common misuse of *to try* and *to wait* (§§ 213, 86).

This book contains the answers to some of the questions that have been asked the writer during the course of his teaching, together with some helps that the needs—if not the wants—of his pupils have shown to be necessary. There are many difficulties that are not felt to be such: one must make

considerable progress in any investigation before he can ask intelligent questions. To arouse inquiry is more the duty of a teacher than to give information.

It is not easy in the brief time that the teacher has at his disposal in the class room to prepare and to give helpful answers to the many questions that arise. Even if there were more time it would not be well to take the time of the whole class in giving an answer that would be profitable to only the few advanced students.

Samuel Johnson says that it is the words we know best that are the most difficult to define; and it is, in like manner, often difficult to give a short helpful answer when asked a question about one's native language. Moreover definitions do not, in the case of common words, guide us in our *use* of those words. The definition merely expresses the common usage. For example, the dictionaries do not tell us what class of things can be *known*, and what class can only be *known of* (see § 122).

The consideration of many words has been omitted here, because the errors in their use are due to one Japanese word having a very wide and peculiar use. Such words would be better treated in Part II, in considering Japanese idioms. For example such words as *let* and *make*, and *uncivilized* can best be considered in connection with Japanese usage. It is easy to explain the meaning of *uncivilized*, but it is not so easy to say how *hirakenai* should be translated. In this part also Japanese usage has necessarily been considered in many cases, for it is not a collection of synonyms in the ordinary sense of the word.

This book has grown out of one of a broader scope, but of less detailed treatment, entitled "Notes on Habitual Mistakes Made, and Common Difficulties Met with, in Speaking English." That book contains lists of common mistakes falling into the four classes mentioned in the introduction to

this work (see pp. 2, 3). About one quarter of the material in that book has been revised, and greatly added to, in the following pages.

The writer had hoped to continue the revision and to add at least two more parts treating of difficulties due to differences of idiom in English and Japanese, and of difficulties in the English language considered from a Japanese point of view. At present there would be less need of a book on mistakes due to difficulties in English grammar, if the difficulties of Japanese students were the same as those of English people, or even of Indian students. It would also be useful to expand the general hints to learners of English contained in Part VI of the book mentioned above, and to consider various other habitual mistakes made by Japanese students.

It is doubtful now whether the writer will feel justified in spending the time necessary to do more in this line of work.

This book may be used in the class room for students of the fourth or fifth year grade in middle schools, and those of higher grades. The teacher may ask questions on sections, assigned for the lesson and give incorrect sentences for correction, or he may give sentences as in § 188 with blanks to be filled in. In this way the matter may be made to form a basis for conversation. For exercise in translation, simple sentences containing the words treated of, may be translated into Japanese, and given to the students for re-translation.

The writer had intended to publish questions, and incorrect sentences, from his collection as an appendix to this book ; but, if there be any demand for them, it would be better to publish them in a separate book.

Probably for most students who wish to speak correctly and naturally there is no better way available than to fix firmly in the memory many common typical sentences as standards. For this reason many sentences have been marked as suitable

for memorizing. The student may choose from these the sentences that he can use most frequently, and which he can consequently remember most easily.

The incorrect sentences published herein have been gathered from many sources; some of them have even appeared in print. Those familiar with English as it is too often written and spoken in Japan will recognize that the mistakes here exemplified are not mere freaks, but that they may well be called *habitual* mistakes.

Students are cautioned to distinguish carefully between the incorrect sentences and the correct ones. It would be well to draw a red line—a danger signal—on the the margin against the incorrect sentences.

The Japanese sentences, and in many cases their translations also, have been collected from various books. The object of students of English should be to be able to express the meaning of any Japanese sentence in good English. In giving examples it would have been comparatively easy to have had one or two sentences in each section translated into Japanese. By so doing, however, the translation would be apt to follow closely the original, and the student would not have that variety of style with which he ordinarily meets. It is certainly better, therefore, to select Japanese sentences and to give a free translation. In practice, however, it has been difficult to make a good selection owing to lack of time and of expert assistance. In copying and in printing these sentences some mistakes may have crept in. In other cases the language may be criticized by some, although the writer thereof might be able to defend it. In spite of these defects, however, it is hoped that the errors will not obscure the value of the examples, and that no errors in the explanations have been caused by a misunderstanding of the Japanese idioms.

Most of the English examples have been written to illustrate the use of the words. Such examples are more likely to be used in conversation than those collected from books For exemplifying the literary use of the words examples have been taken from the Standard and the Century Dictionaries, which have been most helpful as works of reference. The writer has been able to find no explanations of many of the matters discussed herein, so mistakes and insufficiencies will doubtless be found in the treatment. Also some exceptions of importance may be found to the rules. A rule may easily become too long to be of any practical use if exceptions are noted too minutely. No attempt has been made to discuss all the uses of the words treated, but some matters more or less connected with the chief point have been treated in the notes.

Trench, in his work on *Synonyms of the New Testament*, says: "No one will have taken up a work on synonyms without feeling that some with which it deals are introduced without need, so broad and self-evident in his eyes does the distinction between them appear. Still it will be only fair to him to suppose that what is thus so clear to one may not be equally manifest to all." In looking through the present work, on the contrary, those who are familiar with the needs of Japanese students will note many omissions, but, perhaps, no unnecessary explanations.

A suit of clothes that has been fitted to the wearer is better for him—even though it be of common material and poorly made—than a suit of the best material beautifully enough made, but for one of a different size. In the matter of text books the wise Japanese proverb is indeed worthy of attention,—Borrowed things never fit. So it is that this work, made especially for Japanese students has a reason for its existence among many excellent English grammars—excellent for the purpose for which they were made.

Other justifications for this work may be found in a consideration of the quotations following the title page. The writer would commend the advice of Laotsze to young students who have not yet formed bad habits :—

"Treat things before they exist.
Regulate things before disorder begins."

In asking for suggestions as to his own work, while begging for allowances for his own plain speaking, he would call attention to the words of the wise man :—

"Faithful are the wounds of a friend,
But the kisses of an enemy are deceitful."

Others might have done the work better but the writer has at least done his best, and he trusts that his labor will be of some value to real students of English.

March 31*st*, 1903. FRANK MÜLLER

TALKS

ON

THE STUDY OF ENGLISH

INTRODUCTION.

1. Difficulties and Mistakes.—The student of a language generally considers his difficulties; the teacher is apt to consider chiefly the mistakes of the student. It is necessary, however, to go deeper. The mistakes are related to the difficulties as the seed is to the root. To prevent the seed from forming it is best to attack the root.

Plants are classified by the flowers and leaves rather than by the roots. In like manner it is more convenient to classify the mistakes than the difficulties, but one is not separate from the other. It would be a comparatively easy task simply to collect the common mistakes and correct them, but much more than this seems to be needed.

2. Classification of Mistakes and Difficulties.—In every country in which a foreign language is much spoken, certain mistakes are made in the use of that language which are CHARACTERISTIC and HABITUAL. Those mistakes that are characteristic are due to differences of idiom in the native language and the acquired language. In Japan, for instance, a characteristic mistake is the misuse of *Yes* in replying to questions in a negative form because in such a case the Japanese word *Hai* cannot be rendered, as it often is, by *Yes*.

Other habitual mistakes are due to special difficulties in the structure of the English language such as the difference in the uses of *shall* and *will*, a difficulty for the Scotch as well as for the Japanese.

These habitual mistakes, and the difficulties which cause them, may be divided into the following four classes :—

(1) Mistakes due to the selection of the WRONG WORD from the list of equivalents given in Japanese-English dictionaries. There is a tendency to take the first word in the list, and often no examples are given to serve as guides in the selection. Take for example the widely used word *omoshiroi*. The list of equivalents is : *pleasant, agreeable, delightful* ; *entertaining, interesting, curious*. No examples are given and there is nothing to show that *curious* has a use very different from that of *interesting*. Of course a dictionary cannot give detailed explanations, and examples, but without such helps many mistakes must be made.

(2) Mistakes arising in DIFFERENCES OF IDIOM and due to the use of a close translation of the Japanese idiom instead of the adoption of the English form of expression.

It is comparatively easy to translate Japanese common nouns into English, but when abstract ideas are concerned the attempt to translate Japanese words causes the mistakes of the preceding class. When we advance a step further, and try to translate a sentence, we meet with much greater difficulties. In order to avoid these difficulties we must learn to express the common ideas in English directly, without translating from Japanese. For example the words "*Tōkyō ye dono kurai de aru*," express, to a Japanese mind, a very common idea. Translation of the words will give such incorrect sentences as, "What distance is there to Tōkyō?" We can learn by memory only the correct form, "How far is it to Tōkyō?"

Prevention is always better than cure, so it is necessary, not only to correct the errors that have become habitual, but also to give a collection of the short idiomatic expressions that may be called the formulae of conversation. Examples of such expressions may be found in Part I, in the section on the meanings of the words *disease* and *sickness*, in which are given the common questions and answers about the ailments of the body.

Various habitual mistakes in pronunciation and consequent errors in spelling, such as *mather* for *mother*, belong to this class.

Many of the mistakes made in the use of prepositions are due to the uniform translation of the Japanese postposition *ni* into *in* or *to* : as, *to reach to* (*ni tsuku*), instead of *to reach*.

(3) Mistakes due to SPECIAL DIFFICULTIES in the English language such as the use of the articles, to which there is nothing to correspond in Japanese. These difficulties are not considered as such by those who learn English in their childhood and they are not, therefore, treated of fully in ordinary English grammars. For example English-speaking children seldom make a mistake in the use of articles and prepositions, while Japanese students seldom use the articles and prepositions correctly. It is necessary to formulate the rules governing the use of articles, which English-speaking people instinctively follow ; and to give a list of verbs and adjectives with their corresponding prepositions.

(4) Mistakes due to the CONFUSION OF TWO SIMILAR FORMS imperfectly remembered. For example, we say, *all the* students, and *the whole* school. As the two expressions are similar Japanese students are apt to forget that *all the* is an exceptional expression and to say *the all*, putting *all* next to the noun in the usual position of an adjective.

Together with these mistakes may be considered several less

important mistakes which for various reasons are made so frequently that they may be called habitual mistakes.

PART I.

Talks on Difficulties in the Choice of English Words.

3. The Study of Words.—The mistakes most easily corrected are those in the use of words. It is well to study the words in common use before they have been used incorrectly so often that bad habits have been formed.

The following is a collection of words that are COMMONLY MISUSED with explanations, and examples of their uses. It is convenient to group words of similar meaning, but it is not a collection of synonyms in the ordinary sense of the word. For example, English-speaking people never misuse the words *ago* and *before*, or *after* and *since*, but Japanese students frequently misuse them.

It is most important to be able to express an idea in English directly without translating from Japanese. In order to learn to do so it is most useful to MEMORIZE short simple sentences. Such sentences serve as models to enable us to avoid, or to correct, mistakes. It would be well to memorize some, at least, of those marked for memorizing in the following sections.

4. Able, Suitable.

Able means *having power sufficient*, and hence is generally used in speaking of a LIVING BEING (or a function of a living being) :—

A man is *able* to do what he ought to do.

Suitable means *adapted to a certain use, or purpose* :—

This is a *suitable* subject for the beginning of the book.

Mistakes are not made in the above use of *able*.

The common mistake is :—

To use *able* for *suitable*.

Incorrect: The climate is *able* for health.
That place is able to avoid the heat of summer.
Correct: The climate is *suitable* for the health.
That place is *suitable* for avoiding the heat of summer.
One is *able* to keep cool in such a place.

Instead of *to be able to* we can substitute *can*, but when *able* is improperly used the sentence becomes absurd if *can* is substituted, as :—

One *can* keep cool in such a place.

It is evidently absurd to say :—

The climate *can* for the health.

To an Englishman it is equally absurd to say :—

The climate is *able* for the health.

Rule.—Do not use *able* except in speaking of a living being. If you are not able to substitute *can* for *to be able to* the sentence is probably wrong.

Memorize: A man who is *suitable* for a place is *able* to do the duties of that place.

Note.—In English many things are personified and in such cases *able* is used in speaking of things without life.

5. About, Of.

The meanings of these words are so similar that definitions will not enable a foreigner to choose the proper word. For example, we say, "I am ignorant *of* English," and "I know nothing *about* English." The only way to acquire the correct use of these words is to memorize the common expressions in which they are used.

(*a*) *About* and *of* with verbs:—

Do you *know* anything *about* navigation? No, I *know* nothing *about* it.

Will you *answer* a question *about* the lesson?

Do you *remember* anything *about* him?

Please tell me *about* your journey? Did you *ask about* his health?

Argue, ask, laugh, cry, read, speak, write, etc., may be used as in the following examples:—

What are you *talking about?* What did you *talk about?*

Of has a more limited meaning than *about*. *Of* refers simply to a thing or an action, while *about* refers to some details about the thing or action:—

Did you hear *of* his accident? or, Did you hear that he had an accident?

Did you hear *about* his sickness? or, Did you hear what is the matter with him?

He informed me *of* his departure, or, He told me he was going.

He told me *about* his reasons for leaving.

I know nothing *of* his coming, or, I do not know whether he will come or not.

I do not think much *of* that method, or, I have not a high opinion of that method.

I have not thought much *about* that method.

In asking the following common question we use either *of* or *about*, but the use of *about* asks for more detailed information:—

What do you think *of* (or *about*)—?

What do you think *of* the weather?

(*b*) *About* and *of* with adjectives:—

Angry, anxious, busy, certain, happy, sad, sorry, sure, troubled, etc., are used as in the following examples:—

What is he *angry about?* He is *happy about* his promotion.

He is *anxious about* the result of the examination.

I cannot be *certain about* it but I think....

It is not enough to be industrious: so are the ants. What are you *industrious about?*— *Thoreau.*

In such cases as the following *of* must be used on account of its restricted meaning:—

I am *ignorant of* any foreign language.
I was *glad of* the opportunity to hear English often.
He was *sure of* passing the entrance examination.

Notice also the following uses of *of* :—

He is *fond of* talking, and *of* foreign languages.
He seems *proud of* his knowledge.
I was *tired* (or *weary*) *of* doing nothing.
Be *careful of* yourself. He is *regardless of* his health.

(*c*) *About* and *of* with nouns :—

Argument, conversation, discussion, dispute, laugh, story, talk, war, etc., are used with *about* as in the following examples :—

What is the *question about*? We had a *dispute about* that.
The question is not *about* what is there but *about* what I see—*Clifford.*

Of is used in such cases as the following :—

I have no *knowledge of* German.
There is no official *report of* the meeting.
There was a long *description of* the ceremony in the newspaper.

6. Above, Below; Over, Under; On, Beneath.

A Frenchman is said to have given up the study of English because he despaired of understanding the uses of the three words *below, beneath,* and *under.* Probably explanations of the uses would be of no advantage even if it were possible to give any: examples are more useful.

(*a*) *Below* and *above* refer to a difference of plane, and *under* and *over* to a difference of perpendicular height :—

A book is *under* or *on* a table or *under* or *on* another book.
The sun sinks *below* the horizon, or rises *above* it.
We sit *under* the shade of a tree. A tree hangs *over* a house.
The sun is *over* our heads. One flag is *over* or *under* another on a mast.
Something is *under* the foot, or *over* the head, or *under* the eyes.

(*b*) *On* means simply *on the upper surface of* without reference to height :—

Something is *on* the face, the hand, the clothes, the ground, etc. A boat is *on* the water. A person is *on* the deck of a ship, a horse, a chair, etc.

But, a person is *in* a bed, and something is written *in* a book or a newspaper.

(*c*) Besides the above uses, in speaking of physical relations, the words have similar uses in speaking figuratively:—

An officer is *above*, or *under*, another in rank.

One man is *over* another whom he commands, or *under* one by whom he is commanded.

An educated man has an advantage *over* an ignorant one.

A certain weight is *over*, or *under*, 100 pounds; and, similarly, a certain speed, height, length, etc., is *over*, or *under*, another measure of the same kind.

A certain temperature is *above*, or *below*, 32° (though it would seem in accord with other uses to use *over* and *under* in this case).

(*d*) *Beneath* is comparatively little used in speaking of physical relations. Figuratively, we speak of something which is insignificant as being *beneath* notice, or *beneath* contempt.

7. Accident, Adventure, Event.

Event is a general word for anything that happens, including in its meaning both *accident* and *adventure*. We may cause an *event*, or it may happen without our design.

Both **accidents** and **adventures** happen without our design; and hence we say that we *meet* with an *accident* or an *adventure*, or that an *accident* or an *adventure happens* to us. The word *accident*, when used alone, refers to something harmful or UNPLEASANT. An *adventure*, on the other hand, has usually something *pleasant* about it, although it may be dangerous.

An *accident* may happen either to a person or a thing, but an *adventure* can happen to a person only.

The common mistake is:—

To use *accident* for *event*:—

Incorrect: The to-morrow after I reaching home I heard about all the *accidents* that had happened in my absence.

The news report the *accidents* of the world.

Correct: The day after reaching home I heard of all the *events* that had happened in my absence.

Newspapers report the *events* of the world.

An *accident* happened to the engine and we were delayed five or six hours, but except this we met with no *adventure*.

Memorize: Many *events* happen every day, but generally we do not meet with any *accident*, or *adventure*.

I met with two *accidents* this morning. I lost some money and I cut my finger.

Note.—As an abstract noun *accident* means *chance*, and *accidentally* has a similar meaning:—

We do not come to our work in this world by *accident*.—*Trench*.

I was very glad when I met him by *accident* on the street.

8. Admire, Like, Love.

To admire is to regard with WONDER mingled with affection.

To like is to be PLEASED with, or to regard with affection.

To love is to regard with a STRONG feeling of affection:—

We *admire* a man for his strength or virtues, though we may not *like* him; we *like* a a man because he is pleasant, or kind, though we may not *admire* his character; we *love* a man for various qualities in him which arouse in us strong feelings of affection.

To like is the more common word because the feeling expressed by it is less deep: as, to *like* flowers, rowing, a man for his kindness.

To admire expresses a stronger feeling: as, to *admire* the character of a great man, a beautiful landscape, the virtues of a man:—

The Greeks *admired* only themselves: the Romans *admired* themelsve and the Greeks.

We always *like* those who *admire* us; we do not always *like* the man we *admire*.—*Rochefoucauld*.

To love expresses a still stronger feeling, so that it is used only in speaking of persons or of things capable of rousing a strong feeling: as, to *love* one's native place:—

Love is not dependent upon intellect.

There is a tendency to use *to like* too much: as, to *like* knowledge, for to *love* knowledge.

Incorrect: The poet writes about the scenery he *likes*.

Correct: The poet writes about the scenery which he *loves*, (or *admires*).

Memorize: I *like* him but I can neither *love* him nor *admire* him.

9. Advantage, Benefit, Profit.

Of these three words **advantage** (and the adjective *advantageous*) has the widest use. It is the possession of the ability to attain some **benefit**.

When we think of the good IMMEDIATELY we use *benefit* (and the adjective *beneficial*); when we think of the ABILITY to obtain some good we use *advantage*. The distinction is often not clear: in case of doubt use *advantage*:—

What *advantage* is there in being able to write English?

My knowledge of English was *beneficial* to me when I had to answer several invitations. (*Advantageous* might be used here).

What are the *advantages* (or *benefits*) of travelling?

Was the journey any *benefit* to your health?

Exercise is no *benefit* at all if it is too violent.

The maneuvers were *beneficial* (or *advantageous*) to us in many ways: we had a rest from study, our health was improved, we learned something about military art, and the change was pleasant. (In such a case we may consider the good either as immediate, or in its relation to the future).

In learning English it was a great *advantage* to me that I often heard it spoken when I was a child.

Directed by a regard to *advantage* alone, man becomes utterly selfish.

Notice in the above examples that it is often more convenient to use the ADJECTIVES than the nouns.

Profit, like *gain*, and like *mōke* in Japanese, suggests rather a benefit *measured by money*, though it has sometimes a wider use: as, "No man can read with *profit* what he cannot learn to read with pleasure." To express this wider meaning, however,

benefit or *advantage* may be used so it is better to use *profit* (and *profitable*) in the above restricted sense only.

Notice carefully that all these nouns and adjectives are followed by the PREPOSITION TO and not by FOR:—

It is no *advantage* (or *benefit*) *to* me at all.
Watakushi *ni* nan no *eki* ni mo naranu.
It is a profitable business *to* him. The lecture was very beneficial *to* us.

Note 1.—*To* is used before the name of the person, or thing, which receives the advantage as in the examples above. Other prepositions are of course used to express other relations as in the examples below :—

The special *advantage* of manhood *over* youth lies in the sense of reality and limitation.—*Seeley.*
The enemy had the *advantage of* elevated ground.

Note 2.—*For* may be used after *benefit*, but since it is also correct to use *to* it is better to do so: as, Men have no right to what is not *to* (or *for*) their *benefit.*—*Burke.*

10. After, Since (*kara*).

(*a*) Both these words are used as prepositions, and are represented by *kara* in Japanese: as, raigetsu *kara*, *after* next month; sengetsu *kara*, *since* last month.

After means simply *later in time*, while *since* means **from** *a past time* **to** *the present time* (or, *to some other time* referred to, as in its use with the past perfect tense). Hence after *since* a clause beginning with *to* may be used.

Memorize: I was not there *after* the 11th of last month.
I have not been there *since* the 11th of last month (*to the present.*)
I had not been in London *since* 1890 (to the time I have spoken of).
He was in London often *after* 1890.

Since is used after one of the PERFECT TENSES as in the above examples; *after* is used with the PAST TENSE.

(*b*) The following use of *since*, before a clause instead of

before a noun, is similar to its use as a preposition, though some call it a conjunction in this use :—

How long has it been *since he returned*?
Ano hito ga kaette *kara* dono kurai ni naru ka.
Did you see him *after he returned?*
It has been a long time *since I had the pleasure of seeing you.*
Many things happened *after I went home* to prevent me from writing.
I have been living in this house ever *since I came here.*

Note.—It is not necessary to use *since* as an adverb instead of *ago*: as, I came here two years *ago* (or *since.*)

Common mistakes are:—

To use *since* for *after*, and *vice versa*.

Incorrect: It was a long time ago *since* I saw you last.
I visited a relation first and *since* my friends.
Correct: It has been a long time *since* I saw you (last).
I visited a relation first and *after that* my friends.

11. Again, Also (*mata*).

Again means *once more*, and **also** means *besides* :—

I must try *again*, or, I must try *once more.*
I *also* must try, or, I must try *besides* some one else.

The common mistake is :—

To use *also* instead of *again* as the translation of *mata* :—

Incorrect: I went in a steamer on a stormy day to Mitsu. To-morrow I *also* took a steamer ; the day also was stormy.
Correct: I went by steamer on a stormy day to Mitsu.
The next day I *again* took a steamer, and that day *also* was stormy.

Memorize: It looks like rain *again*. *Mata* furisō ni natta.

I think it will rain this afternoon *also.*

Rule. Do not use *also* when the meaning may be expressed by *once more.*

12. Ago, Before (*mae ni*) ; Previous (*mae no*).

Ago is an adverb meaning *before the* PRESENT TIME.

The most common use of **before** is as a preposition meaning *previous to a* CERTAIN time. It is used before a noun, or a phrase, fixing the time:—

There was a war two years *ago*. Ni nen *mae ni* sensō ga atta.
I must start *before* noon. Jū-ni ji *mae ni* tataneba naranu.

Before is never used as an adjective as **previous** is. *Mae no toshi* means *the previous year*, or *the year before* (a certain time). It is quite wrong to say *the before year*.

Incorrect: He came two days *before*, or, He came *before* two days.
Correct: He came two days *ago*. He came a year *before* I did.
It was made long *ago*. Hisashii ato ni dekita.

Memorize: I knew it long *ago*. I knew it *before* he did.

How long *ago* did he start? How long did he start *before* the storm?

Note 1.—As an adverb *before* means *formerly*:—
I had been there several times *before*, so I knew the place well.

Note 2.—*Before* is also used as a conjunction:—
You will probably reach there *before* your telegram (will).

ALL.

All is used in various ways and several common mistakes in its use are made by Japanese students.

13. All, All the.—The use of *the*, or a pronoun, after *all* and the noun before which it qualifies limits it to some particular individuals of the class designated by the noun.

"*All trees* have leaves," means that all trees in the world have leaves; but "*All the* trees were damaged by the storm," means that all the trees in some place we are speaking of were damaged.

Common mistakes are:—
To use *all* instead of *all the*.
To use *all men* instead of *every one*, *any one*, or *no one*.

To use *the all* instead of *all the*.

Incorrect: *All* students hope a holiday next Monday.
All men say so. *All men* do not say so.
May *all men* enter the army in the United States?
All men do not understand the meaning of the word 'gentleman.'
The all soldiers returned from the war.

Memorize:—*All* students are fond of holidays.
All the students hope for a holiday next Monday.
Every one says so. *No one* says so.
May *any one* enter the army in the United States?
Some do not understand the meaning of the word 'gentleman.'
All the soldiers returned from the war.

14. At all, In all.—*All* is used as a noun in the common expression *in all*, meaning *making up the whole*:—

There are seven teachers *in all*, including the Director.

All is used as an adverb in the expression *at all*, together with a negative word usually:—

It will *not* do *at all*. Totemo ikenai.

An affirmative sentence is made emphatic by using *completely*, or a word of similar meaning:—

It is *altogether* different. Maru-de chigau.
They tried hard but they could not put the fire out *at all*.
He cannot drink any kind of spirits *at all*.
After trying a long time they at last put the fire out *completely*.

The common mistakes are:—
To use *at all* instead of *in all*.
To use *at all* without a negative word.

Incorrect: 213 succeeded the examination *at all*.
The house burnt down *at all*.
Correct: 213 *in all* passed the examination.
The house burnt down *completely*.
How is he to-day? He is not *at all* better.

15. All of us, We all.—Either of these forms may be used, but it is simpler to use the first because the second cannot be used with any of the following adjective pronouns, except *both*.

The following adjective pronouns are, in the same way as *all*, followed by *of us*, *of you*, or *of them*:—

Any, *both*, *either*, *few*, *many*, *more*, *most*, *neither*, *several*, *some*, and the pronouns *none*, *those*, as:—

All of us went, or, *We all* went.

We lost *all of them*. I blame *all of you*.

16. The adjective 'all' has two meanings, namely:—(1) *The whole quantity of*, with reference to substance, extent, duration or degree. In this sense *all* is used with nouns in the singular number, as abstract and material nouns: as, *all* night, yoppite, *all* the world, sekaijū, *all* the year (round), nen-jū:—

All nature is but art unknown to thee;

All chance, direction which thou can'st not see;

All discord, harmony—not understood;

All partial evil, universal good.—*Pope.*

(2) *The whole number of*, with reference to individuals taken collectively. In this sense *all* is used with nouns in the plural number, as:—

All men think *all* men mortal but themselves.—*Pope.*

Note.—*All* sometimes means *the greater part* and not *all* literally.

17. All, Every; Both, Each.

(*a*) **All** and **every** are adjectives but *all* is used with a noun in the PLURAL number only, while *every* is used with a noun in the SINGULAR number to express the same meaning:—

All languages are difficult to learn.

Every language is difficult to learn.

Note.—In such an expression as *every eight days*, *every* is used with a plural noun, but the meaning is at the end of *every period* of eight days:—

A steamer sails for San Francisco about *every eight days*.

(*b*) In a similar way *both* is used with a plural noun and *each* with a singular noun:—

Both banks of the river are covered with trees.

Each bank of the river is covered with trees.

Note.—*Both* is used in speaking of two things only: as, *both hands*, *ryō-te*.

(*c*) *Each* means *one of* TWO *or more things*: as, *each foot* of a man; *each toe* of a foot.

Every means *one of* THREE *or more things*: as, *every finger* of a hand; but not, *every foot* of a man, which implies that a man has at least three feet.

Each member of the body has its own uses.

Every member of the body has its own uses.

Each deed, *each* moment, is related to eternity.—*Carlyle.*

Every other day (*kakujitsu*); *every other year*, etc.

Note.—*Every* is perhaps more emphatic than *each*, meaning all without an exception:—

Every word in a sentence should be studied carefully.

Every word was once a poem.—*Emerson.*

(*d*) *All, both*, and *each*, are also used as pronouns but *every* is not:—

This is *all* there is.

Both of them are useful. *Every one* of them is useful.

Note.—*Either* means *each of two*, so, as a pronoun, *either* is generally used instead *of each*.

18. Allow, Permit; Excuse, Pardon (*yurusu*).

These words have very different meanings though represented by the same word in Japanese.

To pardon means *to forgive*. We pardon what is WRONG, or a person who has done wrong: as, to *pardon* a crime, tsumi wo *yurusu*.

To pardon is used in speaking of some serious offence usually. In common speaking we use *to excuse*: as, "Please *excuse* me."

To allow and *to permit* mean *to give liberty*. We *allow* a person to do an action.

Common mistakes are:—

To use *permit* or *allow*, instead of *excuse* or *pardon*, and *vice versa*:—

Incorrect: Please *permit* my negligence in not writing to you.
(If this mean anything it means, "Please allow me to be negligent.")

Correct: Please *excuse* me for not writing to you.

Memorize: Please *excuse* me for interrupting you.

Will you *allow* us to use our dictionaries in the examination?

We *pardon* what is wrong; we *allow* a person to do what is right.

We *grant* a person's request (*negai wo yurusu*) and *allow* him to do as he wishes.

Note.—Generally *allow* should be used instead of *permit*. When we *allow* a person to do a certain thing we give our consent; but we may silently *permit* him to do something without either consenting or refusing *Allowing* is active, and *permitting* is passive. We sometimes permit what we would not allow.

19. Almost.

Almost is an adverb meaning *nearly but* NOT *quite*, hence its use implies that a negative clause is understood:—

I *almost* fell every time I tried to cross the deck (but I did *not fall*), or I did *not quite* fall but I almost fell (*korobi-sokonatta*) every time I tried to cross the deck.

The meaning of the sentence may be completely CHANGED, by changing the position of *almost*. In the above sentence it qualifies the verb *fell*; in the following sentence it qualifies the adjective *every*:—

I fell *almost* every time (*taigai koronda*) I tried to cross the deck (but I did *not fall every time*), or, I fell many many times but I did not fall quite every time I tried to cross the deck.

Note.—*Nearly* may be used instead of *almost* in the above sentences without changing the meaning.

20. Almost, Almost all, Every, etc.

(*a*) **The common mistake is:—**

To use *almost* to qualify the wrong word thus expressing the opposite of the meaning intended:—

Incorrect; I *almost stayed* at home during the vacation.

On account of the meaning of *almost* given in the preceding section this means: "I did *not* stay at home but I almost stayed." The meaning intended is:—

I stayed at home *almost all the vacation.*

Incorrect: In the spring vacation the weather is *almost* fine. (This means, The weather is *not* fine).

Books which we are reading now are *almost* easy. (This means, The books are *not* easy).

Memorize: In the spring vacation the weather is *almost always* (or, *generally*) fine.

Almost all the books that we are reading now are easy.

(*b*) **Taigai** or **taitei** IS EQUIVALENT TO *almost all,* or *almost every,* but not to *almost.*

Some equivalents of *almost* (or *nearly*) and *almost all* (or *nearly all*) are shown in the following examples:—

He is *almost well.* *Mō sukoshi de* naorimashō.
It is *almost ten o'clock.* *Mō sukoshi de* jū ji da.
It is *almost ten miles.* Jū ri ni *chikai.*
It is *almost all* gone. *Taitei* nakunatta.
Almost every one at home..... *Taitei* uchi-jū no mono.....

Note.—Different degrees of understanding, for example, may be expressed as follows:—

I did not understand the lecture *at all.*
I did not understand *much of* the lecture.
I understood *almost all* (or *most of*) the lecture.
I understood *all* the lecture.

21. Also (*mo*), Else (*hoka ni*).

Also and **else** are both adverbs meaning *in addition, too, besides.* The definitions given in the dictionaries are not sufficient to distinguish their uses. Their uses are very different but it is difficult to make a rule. Perhaps the Japanese usage is the best guide:—

I will go *also,* or, I *also* will go; Watakushi *mo* mairimasu.
Is anybody *else* going? *Hoka ni* dare ka mairimasu ka.
There is nothing *else;* *Hoka ni* nani mo nai.

With a negative verb *mo* is often translated *either*. When an adjective is needed *other* is used instead of *else* :—

I will not go *either*, or, I *also* will not go.
Watakushi *mo* mairimasen.
You must not forget this *either*. Kore *mo* wasurete wa ikenai.
I have no *other* trouble. *Hoka* ni kurō wa nai.

The common mistake is :—

To use *else* instead of *also*.

Incorrect: I offered to give him money *else*.
I read *The Wonder Book*, *Tanglewood Tales*, and *else* many books.
Correct: I offered to give him money *also*.
I read *The Wonder Book*, *Tanglewood Tales* and many *other* books.
If any body *else* should come tell him *also* to wait.
Put in not only this but that *also*.
Kore bakari de naku sore *mo* irero.

Memorize: As nobody *else* went I *also* did not go.

What *else* can I do for you? There is nothing *else*, thank you.

Note.—As a conjunction *else*, meaning *or*, is used as follows:—

He has been delayed *else* he would be here by this time.

22. Amuse oneself, Play (*asobu*).

(*a*) **To play**, when used intransitively, means *to engage in some exercise* or *occupation, for pleasure.* This is also the meaning of *asobu*, but the English verb is used only, in general, in speaking of CHILDREN and young people. The Japanese verb has a much wider use.

To amuse (*t. v.*) means *to fix the attention agreeably*: as, *to amuse* a person with a story, to *amuse* a child with toys. *To amuse* is a comparatively new word, formerly *to play* was used instead of it.

The common mistake is :—

To use the intransitive verb *to play* in speaking of grown persons :—

Incorrect: I *played* on seashore, or read a book in shade of trees.

Correct: I *amused myself* on the seashore, or read a book in the shade of the trees.

How did you *amuse yourself* during the vacation?

We *amused ourselves* with reading, writing, talking, walking, and other occupations.

Memorize: Children *play* and grown people *amuse themselves.*

A grown person sometimes *plays* with children to *amuse himself,* or to *amuse* them.

(*b*) **The transitive verb to play** is used in speaking of children, or of grown people. It means *to contend in a game*: as *to play* tennis, baseball, chess, *go.* It also means *to perform on an instrument of music*: as, *to play* an organ, a flute, a cornet.

The verb is sometimes used intransitively with the above two meanings as, to *play at* baseball; to *play on* an organ.

To *play at* soldiers means to *play at being* soldiers.

(*c*) **Asobu** has a wide use as in the following examples:—

I went to the mountains *for pleasure.* Yama ye *asobi* ni itta.

He is *doing nothing* since he resigned his place.

Jishoku shite kara *asonde* orimasu.

I spent the whole vacation *in pleasure* (or, *in doing nothing.*)

Kyūka-jū *asonde* orimashita.

23. Amusing, Interesting, Pleasant (*omoshiroi*).

That which is **interesting** engages the attention and gives either instruction, or amusement: as,

An *interesting* story, sight, occupation, person, book, game, lecture.

That which is **amusing** is pleasing because it occupies the attention lightly without the need of much mental effort. It tends to cause LAUGHTER or a smile; what is *interesting* causes a GRAVER FEELING of pleasure. With this difference of meaning *amusing* may be used in the same way as *interesting*: as,

An *amusing* story, sight, occupation, person, book, game, lecture.

Pleasant is a more general term. That is *pleasant* which for any reason is agreeable to the mind or senses: as,

A *pleasant* place, journey, person, visit, sight; *pleasant* weather, memories.

A common mistake is:—

To use *curious* instead of one of the above words.

Curious means *exciting surprise* or *curiosity: odd; rare.* Hence it often refers to what we do not fully understand. It is probably seldom that *omoshiroi* should be translated *curious:—*

Man has the *curious* power of deceiving himself.

To an uneducated man reading seems a *curious* amusement.

It is *curious* that such a mistake is made so often, and it would be *interesting* to know the reason.

It is *curious*, if you think of it, what shadowy figures Kings usually have been to their subjects during their own lives.—*The Spectator.*

Truly it was a *witty* (or *amusing*) decision.

Jitsu ni *omoshiroi* o sabaki desu.

Considering this you will perhaps understand how *interesting* scientific investigation is.

Kore wo mite mo gakumon no kenkyū no *omoshiroi* koto wa o wakari ni narimashō.

Memorize: It is *pleasant* to travel to foreign countries. It is always *interesting*, and sometimes *amusing*, to see the *curious* dress and manners of the people.

24. Another, Other.

Another (*an* + *other*) means simply *one other*, hence it is always, when used as an adjective, followed by a noun in the *singular* number.

Other, when used without *the*, is followed by a noun in the PLURAL number.

The other is followed by a noun in EITHER number.

Common mistakes are:—

To use *other* instead of *another*.

To use *the another*—an impossible combination.

Incorrect: This dictionary is not good. I must get *other* one.
The school was burnt but quickly he built *the another*.
Correct: As this dictionary is not good I must get *another* (one).
The school building was burnt down, but he soon built *another* (one).
Does not that letter need *another* stamp?
Sono tegami wa kitte ga *mō ichi mai* iru de wa nai ka.
I like this house better but I prefer *the other* location.
Ie wa kono hō ga ii ga basho wa *mō hitotsu* no hō ga ii.
That is *another* matter. Sore wa *betsu no* koto de aru.

Memorize: *The other* one (or *The others*) will be done in a month.

Hoka no wa hito tsuki de dekimasu.

I think I will take *another* newspaper.

Hoka no shimbun wo torimashō.

Other times, *other* manners.—*Saying.*

Rule.—Use *another* with the singular number; and *other* with the plural number only, except when preceded by *the.*

25. 'Any' and 'Some' as Adjectives.

(*a*) **Any** and **some** are ADJECTIVES meaning *a certain indefinite quantity* and both are used either with the singular, or the plural, number of nouns.

Rule.—**Any** is used in interrogative, negative, and conditional sentences.

Some is used in affirmative and imperative sentences.

Interrogative: Is there *any* good method of learning a foreign language?
Affirmative and negative: *Some* method is necessary, but I do not know *any* method.
Conditional and imperative: If there are *any* useful hints please give me *some.*

(*b*) Such sentences as the following are negative in meaning though affirmative in form, hence *any* is used:—

I passed my boyhood there *without any* knowledge of the world.
No one has *any* more.
There is *hardly any.* Hotondo nai kurai desu.

(*c*) When *any* is used in an AFFIRMATIVE sentence it means EVERY: as, "*Any* child knows that."

Any feeling that takes a man away from his home is a traitor to the household.

Anything will do. Nan de mo yoroshii.

26. 'Any' and 'Some' as Pronouns.

(*a*) **Some** means *a certain quantity, part, or number,* as distinguished from the rest. Its use implies that the OTHER PART is different.

Any means *a certain part* without reference to the rest:—

Some passed the entrance examination (but others failed in it).

Did *any* of them fail in the examination?

If *any* of the applicants pass he certainly will.

Did you meet *any* of my friends there?

Achira de wa *dare ka* watakushi no shitte oru hito ni o ai ga gozaimashita ka?

(*b*) In an affirmative sentence *any* means EVERY or ALL:—

Any of these words may be used. (That is, they are all alike in their use).

I must have *some* (though I do *not* need all) but *any* of them will do.

The soul is superior to its knowledge; wiser than *any* of its works.—*Emerson.*

Common mistakes are:—

To violate the rule given in § 25 in various ways.

To use *some* or *any*, as a translation of the Japanese word *aru* instead of *a*; or when no word is needed.

Incorrect: I went to a river to catch *any* fishes with *some* one of my friends.

I went to *any* teacher's house in every night for lessons in English.

It is also important to read *some* conversation books written by *some* foreigners.

Correct: I went to a river to fish with *one* of my friends.

I went to *a* teacher's house every night for lessons in English.

It is also important to read conversation books written by foreigners.

27. 'Any' and 'Some' in Questions.

Rule.—In asking a simple question *any* is used. When a CERTAIN ANSWER is desired, or expected, *some* is used:—

Would you like *some* tea? Shall I give you *some* cake?

In the above examples the speaker indicates politely that he expects the answer *yes*. If the speaker is asking simply for information without knowing what the answer may be he uses *any* :—

Is there *any* tea? Could you find out *anything* about it?
Can you not tell us *something* amusing? (I hope you can).
Nanzo omoshiroi hanashi wa gozaimasen ka.
Is there not *some* vacant room in this hotel? (There certainly ought to be).
Kono yadoya ni aita heya wa *nai no ka*.
Is there not *some* shorter way to go there?

28. 'Any' Misused in Negative Sentences.

In Japanese the sentence is always made negative by changing the form of the verb. In English when the subject of a sentence is *any*, or is qualified by *any*, the sentence is made negative by changing the subject :—

Has *any* one invented a successful flying machine?
Has *no* one invented a successful flying machine?
No one has invented a successful flying machine.

The common mistake is :—

To use *any* with a negative verb instead of *no*, *not any*, or *none*, with an affirmative verb :—

Incorrect: *Any* one *cannot* understand him.
Any history that I saw ever gives *no* satisfactory intelligence of this event.

Memorize : *No* one can understand him.
No history that I ever saw gives any satisfactory account of this event.

Rule.—Never use *any* as the subject, or to modify the subject, of a negative verb : use *no* or *none* with an affirmative verb.

Note 1.—The same rule applies to *either* and *neither*, *all* and *none*.

Note 2.—When *any* is the object, or modifies the object, of a verb, it may be used with a negative verb. *No* or *none* may also be used :—

I do not see *any*, or, I see *none*.

Time and tide wait for *no* man.—*Proverb.*

If any man think that he knoweth anything, he knoweth *nothing* yet as he ought to know.—*New Testament.*

29. Argue, Discuss (*ronjiru*).

To discuss has the wider meaning. We *discuss* a matter to learn the TRUTH about it.

We argue, usually, to prove that *one* side of a question is true :—

He *discussed* the relative importance of battleships and cruisers.

He discussed the advisability of learning two languages at the same time.

He *argued* that cruisers were of more importance than battleships.

He *argued* that it is better to learn one foreign language well than two imperfectly.

Memorize: We ought to *discuss* a matter before we *argue* about it.

As, like, (*yō*).

The adverb as is defined as meaning, *in the same way as*, *in that degree*, and the adverb **like** as meaning *in the manner of:* but these definitions are not sufficient to enable one to use the words correctly. The Japanese usage is not a guide because both words may be translated by *yō* :—

Do *as* you please. Anata no ii *yō ni* nasai.

I want it made *like* this. Kono *yō ni* koshiraete moraitai.

30. 'Like' as an Adjective.

Before considering the difference between *as* and *like* when used as adverbs, it is better to consider the use of the ADJECTIVE *like* which means *similar to*: as "It is *like* spring," "Haru no *yō* da."

Like is used only after the verb *to be* (expressed or understood) and cannot be used to qualify a noun :—

Have you ever seen a pencil (which is) *like* this?
Kono *yō na* empitsu wo mita koto ga arimasu ka.

But we cannot say *a like* pencil.

He is *like* a mad man. Kichigai no *yō* da.
Is this just *like* that? Kore wa sore to onaji *yō* da ka.
He is *like* some one I have seen. Mita *yō* na hito desu.
There is nothing *like* it. Sono *yō* na mono wa nai.

31. 'As' and 'Like' as Adverbs.

(*a*) The use of *like* as an adjective does not cause much trouble; but in the adverbial use *as* and *like* are OFTEN MISUSED for one another.

Though *like* is an adverb it is always used, like a preposition, before a noun or a pronoun.

Rule.—Use *like* only before a noun or pronoun, which is the subject of a verb that is understood. Use *as* before a clause.

This rule applies also to the use of *like* as an adjective.

In the following examples the verb which is understood is given in a parenthesis:—

Man's life vanishes *like* the *dew* (vanishes).
Hito no inochi wa tsuyu no *yō ni* kie-yasui.
Nothing travels *like* light (travels).
Hikari *hodo* hayaku hashiru mono wa nai.
Try to repeat the conversation *as you heard it.*
Kiita *tōri* ni sono hanashi wo shite goran.
Please do *as I tell you.* Watakushi no iu *tōri* ni nasai.
It has turned out just *as I wished.*
Sore wa chōdo watakushi no nozomi-*dōri ni* natta.
It looks *like* an *animal* (looks when it is) running.
Kedamono ga hashitte oru *rashiku* miemasu.
Do *as* you *like.* Go tsugō shidai ni nasai.
If it rains *like* this... Kono *yō* ni ame ga futtara.....
As I have already *said.* Mae ni mo mōshita tōri.

Memorize: Time followed him *like* (adverb=*in the manner of*) a servant and was not *like* (adjective=*similar to*) a runaway slave.—*Pindar.*

I wish I could speak English *as you do.*
I wish I could speak English *like* you (speak it).

(*b*) Such a sentence as, "You speak *like him*," "Anata no ii *yō* wa ano hito ni nite iru," is an exception to the rule above. Grammarians disagree about the nature of *like*, some saying that it is a preposition, but the discussion is not of practical importance as we may use *as* in accordance with the rule above:—

You speak *as he does.* Do not act *like him.*

The use of *like* is more common in such cases, but when another adverb is used it is common to use *as*:—

You speak *too fast, as he does.* Do not act *impolitely as he does.*

In such a sentence as, "It was not *like him* to be so unkind," *like* may be considered as an adjective with the verb *to be.*

(*c*) *As* also means *in the manner in which*:—

I love him *as* (I love) my own brother. I live *as* I did at that time.

(*d*) *As if* means *as it would be if, supposing that*:—

He manages it *as* (he would) *if* it were of no importance.
Sukoshi mo taisetsu de nai *yō* ni toriatsukatte orimasu.
He acted *as if* he did not see me. Watakushi wo minai furi wo shita.
It looks to me *as if* it would do. Yosasō ni omoimasu.

Note.—It is a common mistake of English speaking persons to use *like* instead of *as if*, and such a use of *like* may be met with in books:—

I felt *like* my last hour had come.
It looks *like* it would be fine to-morrow.

32. 'At' and 'In' in Speaking of Place.

(*a*) **At** denotes the occupancy of a POINT, and **in** of a limited SPACE. In speaking of places the use of *at* or *in* depends upon the idea. If we think of the place as a geographical point we use *at*:—

We stopped *at* Panama. There is a statue of Columbus *at* Colon.

If we think of the place and its contents we use *in*:—

There are a few large houses *in* this village.
Is he *in* the house or *at* the well?
What is there *in* that bed *in* the garden, and what plant is it *at* the centre?
I bought it *at* a shop *in* this street. (Or, *on* this street.)
He lives *at* No. 50, Main Street, and his house is *at* the corner.

English usage is to say, "He lives *in* Park Lane"; but American usage is, "He lives *on* Fifth Avenue."

(*b*) In speaking of a ship we always use *at* in speaking of its location; except in saying that a ship is *in port*, or *in dock*, or *in a harbor*:—

Most ships stop *at* Suez to take coal.

There are always several foreign ships *in* the harbor *at* Nagasaki, and a few *in* dock there.

Memorize: We sit *at* a table or desk, *on* (or *in*) a chair. We lie *in* a bed at night, or *on* a bed in the day time.

We sit *on* the floor, and *by* the fire-side.

33. 'At,' 'In,' and 'On' in Speaking of Time.

These three prepositions are rendered by the one post-position *ni* in Japanese. Since we are continually speaking of time, innumerable mistakes are made by Japanese students in the use of these three prepositions.

At is always used in speaking of the TIME BY THE CLOCK, and of other POINTS of time:—

At seven o'clock, *at* noon, *at* midnight, *at* sunset, *at* the same time, *at* present, *at* the end (or beginning) of the month, year etc.

On is used in speaking of a certain DAY of the week or month, and in some other expressions:—

On Sunday, *on* the 21st, *on* the 22nd of last month, *on* the morning of the 23rd, *on* a hot morning in June, *on* a cold night in the winter of 1890.

In is used generally in speaking of A PERIOD of time:—

In the morning, *in* the afternoon, *in* the evening, *in* February, *in* the 22nd year of Meiji, *in* 1889, *in* autumn, *in* childhood, *in* youth, *in* ancient times, *in* the past, *in* the future.

Note.—In speaking of time the distinction between *at* and *in* is similar to that in the preceding section. *At* denotes a point of time and *in* denotes a limited space of time.

The use of *on* in speaking of time is somewhat curious; it means, in speaking of place, *in a position near*, in speaking of time, it stands between *at* and *in*, referring to a more limited length of time than *in*, but to more than the mere point of time denoted by *at*.

34. Mistakes in the use of 'At,' 'In,' 'On,' and 'Of.'

(*a*) **Mistakes** are commonly made in the following somewhat irregular expressions:—

At night; but, *in the* morning, afternoon, evening; *in the* day-time.

At present, but; *in the* past, *in the* future.

In the afternoon *on* the 11th; but, *on* the afternoon *of* the 11th.

In the night (= during the night) *on* Wednesday; but, *on* the night *of* Wednesday.

Early *in* the morning; but, early *on* the morning *of* the 12th, or, early *in* the morning *on the* 12th.

Late *at* night, and late *at* night *on* the 13th; but, late *on* the night *of* the 13th.

In January; but, *on* the 1st *of* January.

At the beginning, or end; but, *in* the middle.

(*b*) **Other common mistakes are**:—

To use *on* or *in* before the following, and similar, expressions which do not require *on* or *in*:—

Yesterday, yesterday morning, last night; to-day, this morning, to-night.

To-morrow, to-morrow afternoon, to-morrow night, etc.

Last Tuesday, winter, week, etc.; this Wednesday, year, etc.

Every day, morning, etc.; the next day, morning, etc.

Examples: He arrived at half past ten *last night* and will return *to-morrow night*.

He came *yesterday morning* and left *this morning*.

An examination was held *last year*, but none will be held *this year*.

The steamer will probably arrive *to-day* or *to-morrow*.

He came *last Wednesday night* and started *the next morning*.

(*c*) The proper use of many prepositions may be learned by MEMORIZING the following:—

We started *from* A *for* B *at* 8 o'clock *in* the morning *on* Tuesday, and *reached* B *at* half past 10 *at* night. Early *on* the morning *of* Wednesday we started *to* C.

We arrived *at* C late *at* night *on* the 31st *of* last month. We started early *the next* morning and returned *to* A *on* the night *of* the 2nd (*of* this month).

35. At last, Hardly, (*yōyaku*).

(*a*) **Hardly** has several uses, one of which can hardly be distinguished from that of *at last*.

Hardly means *with difficulty*, when we think of that which one WISHED, or WISHED TO DO. The action is done, but we think of the difficulty rather than of the completion.

At last also means *with difficulty*, but it is used when we think of that which one ACTUALLY DID:—

I *hardly had* time enough to prepare for the examination. (It was difficult to prepare.)

I *at last* finished my preparation. (I *actually finished* the preparation).

The common mistake is:—

To use *hardly* (or *scarcely*, which has the same meaning) instead of *at last*:—

Incorrect: Although he very heavily sickened he *hardly* recovered to the joy of my families.

Can you correct grammatical mistakes? *Hardly* well.

Even a beginner may *hardly* speak a few words but he cannot hear almost at all.

Correct: Although he was dangerously sick he *at last* recovered to the joy of all in my family.

Can you correct mistakes in grammar? I can *hardly* do so. (Or, Not well).

Even a beginner can *with difficulty* speak a few words, but he can *hardly* understand at all. (See *b* for this use of *hardly*).

The child was a little troubled and thought for a time but *at last* remembered.

Kodomo wa sukoshi komatte shibaraku kangaete imashita ga *yōyaku* omoidashita.

Lately I have been going here and *at last* have found a good doctor.

Kono hodo yori achi-kochi to honsō itashi *yatto* no koto de yoi isha wo tazune-dashimashita.

Memorize: I *hardly* had time to call on him, but *at last* I made time for a short call.

It has *at last* become fine. *Yōyaku* o tenki ni natta.

It is done *at last*. *Yatto* deki-agatta.

Rule.—Use *at last* when the action is considered as FINISHED: use *hardly* when the action is considered as ATTEMPTED.

(*b*) There are two other uses of *hardly* that are not confused with the use of *at last*.

In speaking of that WHICH IS UNCERTAIN *hardly*, or *scarcely*, means *not quite, not probably* :—

He is *hardly* (or *not quite*) strong enough to take such a long journey.

It is so late that he will *hardly* come now.

Osoku natta kara mō *kimasumai*.

I *hardly* like to start in such bad weather, but I must go.

I *hardly* like to start in such bad weather, so I will wait till to-morrow.

(*c*) **Hardly** sometimes means *almost not at all* :—

He *hardly* ever comes now. Ima de wa *metta ni* kimasen.

Hardly any faculty is more important for the intellectual progress of men than the power of attention.—*Darwin*.

36. Bark, Leather, Skin, (*kawa*).

The word *kawa* has a very wide use in Japanese, having other uses than those above.

Bark is the outer covering of a tree.

Skin is the outer covering of an animal, either when it is on the animal, or after it has been taken off.

When the *skin* has been so treated as to make it suitable for use by people it is called **leather.**

Memorize: Shoes are made of *leather* which is made from the *skins* of animals, usually of oxen, tanned with the *bark* of oak, or other trees.

Notes.—Certain skins after being tanned for use as leather are still ed skins: as, *dog-skin, pig-skin, lamb-skin.*

Skins which are tanned without removing the hair are called *furs* (not used in the singular number in this sense); but we speak of *seal-skin* and *sheep-skin*, though these are also furs.

The skin of a large animal is called a *hide*: as, *cow-hide*; but this word is not necessary as *skin* may be used.

The outer covering of fruits and vegetables is called a *skin*: as, orange *skin*, grape *skin*, onion *skin*.

When the skin of a fruit may be removed easily, like that of an orange, it may be called *peel* or *rind*, but these words are unnecessary.

37. Basket, Cage, (*kago*).

A basket is generally used to carry something in.

A cage is used to keep birds, insects, or animals, from escaping.

Note.—The *kago*, which is used for carrying persons in, is a kind of palanquin. The Japanese word may be used, as it is found in English dictionaries.

38. Battle, Engagement, Fight; War.

There is a clear distinction between a *battle* and a *war*.

A battle is ONE CONTEST while a **war** usually consists of a NUMBER OF BATTLES.

Between the other words the distinctions are not so clear. *Fight* is used instead of *battle* when only a few persons are concerned; it is also used in speaking of a contest between animals.

Engagement is often used in speaking of a battle at sea, though its meaning is not limited:—

There was an *engagement* between a torpedo boat and a gunboat.

The *engagement* between the two armies was at first only on the right wing but it soon became general.

The common mistake is:—To use *war* instead of *battle*.

Memorize:—One country *makes war* with another, and their armies *fight* the *battles*.

A *war* breaks out. A *war* is ended. A general *fights* a *battle*.

Note.—We say *to make war*, and not *to make a war*. We say *to fight a battle* and not *to make a battle*.

39. Because, For, (*kara*).

(*a*) **Because** (=*by cause*; in old English *by cause that* is used) has the wider meaning and is used in expressing the DIRECT CAUSE:—

He went *because* he had to.

Ikaneba naranu wake ga atta *kara* itta no da.

For expresses a LOOSE CONNECTION between two facts rather than a connection of cause and effect:—

It will rain *for* the barometer is falling.

In this case the falling of the barometer is not the *cause* of the rain but the two events are usually *connected*. It would be wrong to use *because*, though such a mistake is made by careless speakers. On the other hand we say:

It will probably rain *because* there is a dark cloud approaching.

The common mistakes are:—

To use *for* instead of *because* in a question.

To use *for* instead of *because* at the beginning of a sentence:—

Incorrect: Was it *for* you were sick that you did not go to hare hunting last day?

Why can you not swim? *For* no river was there in my country.

Memorize: Was it *because* you were sick that you did not go hare hunting yesterday?

Why can you not swim? *Because* there is no river in my province.

Rule.—Do not use *for*, as the translation of *kara*, in a question, or at the beginning of a sentence.

(*b*) Either *because* or *for* may be used when one action is not clearly the cause of the other.

I stopped reading *because* I was tired. (I was so tired that I was obliged to stop).

I stopped reading *for* I was tired. (Because I was tired I thought about stopping and decided to do so).

He would not go *because* (or *for*) he was afraid.

The publishers are short sighted *for* they will not get out a good guide-book to the city.

(*c*) In denying that one action is the cause of another *for*, of course, cannot be used because we are clearly speaking of a direct cause:—

It is not *because* he takes no exercise that he is strong, but in spite of it.

40. Because, As, Since, (*kara*).

Because may be used instead of *as*, or *since*, without any great error, but there is a slight difference in use.

Since means, literally, *later in time* and hence it is used to express cause. **As** has a weaker meaning but the distinction is not important.

As, or *since*, is frequently used at the BEGINNING of a sentence :—

Since (or *as*) you are going I will go with you.
Since (or *as*) you request me I will do so.

Note 1.—In such cases the use of *since*, or *as*, implies less constraint than *because* and is more polite. This distinction is not, however, very important.

Note 2.—*Because*, *for*, and like conjunctions, are often omitted.
It will be fine I think ; (for) the barometer is rising.
I can not go ; (as) I am busy.

41. Belly, Stomach.

Belly is a word, avoided in polite speaking and the word **stomach** is used if it be necessary to speak of the matter :—

Some one has said that a Japanese banquet is for the eye, and a Chinese banquet for the *stomach*.

Generally it is not necessary to go into details ; and it is impolite to say, after a meal, for instance, "My *stomach* is quite full."

In this connection it may be said that there are various matters which are spoken of in Japanese conversation that are not spoken of in English except in case of absolute necessity.

Note.—Strictly speaking *stomach* refers to the inner part of the body, like *i* in Japanese ; and *abdomen*, or *belly*, refers to the outer part, but in common speaking *stomach* has a wider meaning : as, "My *stomach* aches," "*Hara* ga itai."

42. Believe, Suppose, Think.

To suppose is *to assume as true* without thinking much; or without any means of knowing the truth:—

I *suppose* he will come to-morrow as usual.

To think of course implies some use of the reason:—

I *think* he said so.

To believe expresses more certainty than *to think*:—

I *believe* he said so but I can not be quite certain.

I did not *believe* that he would come.

Kare ga kuru darō to watakushi wa *omowanakatta*.

I thought he would be here by now.

Ima-goro wa chaku shita darō to *omotte* imashita.

Since the distinctions in the uses of these words is not clearly defined, and since there are no such distinctions in the Japanese equivalents, mistakes are common.

Incorrect: I *suppose* that to memorize is important in the mastery of the language.

(The correction of this sentence depends upon the idea which we *suppose* to be in the writer's mind).

Correct: I *suppose* that memorizing is important in learning a foreign language thoroughly. (Because many authorities say so.)

I *think* that memorizing etc. (Because it seems reasonable to me).

I *believe* that memorizing etc. (Because I have experience, or, have been convinced by proof).

Note 1.—To EXPECT, has the same meaning as *to suppose* but it refers properly to future action while *to suppose* refers to either past, present, or future action. It is better to always use *suppose* rather than *expect*.

Note 2.—To GUESS, used in the sense of *to suppose*, is considered an Americanism. Like most so-called Americanisms, however, it is good old English.

Note 3.—Sometimes one says laughingly "I *suppose* it will rain: it usually does when I want to go somewhere."

43. Besides, Except, (*no hoka ni*.)

Besides means *in addition to*.

Except means *excluding*.

Though the words have thus quite different meanings, the sense of a sentence may be the same if either word is used :—

Are there no newspapers *besides* (or, *in addition to*) these?
Are there no newspapers *except these* (or, *if these are taken away*)?
Kono *hoka ni* wa shimbun ga nai ka.

The common mistake is :—

To use *except*, or *but*, instead of *besides*.

Incorrect: Do you learn in another school *but* this school?
Except the text-books in my school I had read Robinson Crusoe.
Correct: Are you studying in another school *besides* this?
Besides the text books in the school I read Robinson Crusoe.
I understand everything perfectly *except* that.
There were several officers there *besides* a few civilians.
There is the trouble of remembering *besides* that of learning.

Memorize: *Besides* skill in speaking it is necessary to be able to understand well.

Except the arts of pronunciation and understanding, one can learn a foreign language alone.

Rule.—When the meaning is *in addition to* use *besides*; in other cases use *except*.

44. Borrow (*kariru*), Lend (*kasu*).

In Japanese, as in English, there is a clear distinction between the word for borrowing and that for lending, so no mistake ought to arise.

We borrow (*kariru*) what some one else *lends* (*kasu*) us.

We lend something to another, and receive no pay.

We rent (*kasu*) a house, or land, to another and receive pay which is called *rent*.

We also rent (*kariru*) a house, or land, from its owner and pay rent to him.

Common mistakes are :—

To use *borrow* for *lend*, and *vice versa*.

To use *lend* for *rent* :—

Incorrect: I hardly *lent* a house near from the school.
I *borrowd* him a book to read during he is on the bed in a hospital.
Correct: I at last *rented* a house near the school.
I *lent* him a book to read while he was in bed in a hospital

Memorize: He *lent* me money though he had to *borrow* some himself in order to do so.

No one would *rent* (*kasu*) him a house at first but at last he *rented* (*kariru*) a small one.

Note.—We HIRE (*kasu*) or *hire out*, our boat, our horse, etc., for money:—
You can probably *hire* (*kariru*) a boat but I do not know who *hires* them *out*, nor what the *charge* is for an hour.

45. Broad or Wide, Large, (*hiroi*).

The Japanese word has a wider meaning than either of the English words.

Broad, or **wide,** means *great in* ONE *direction.*

Large means *extensive in* TWO, *or more, directions*:—

A *wide*, river, street, road, strait.
A *wide* use of a word, application, meaning.
A *large* room, house, field, plain.

Rule.—Use *wide*, or *broad*, only in speaking of BREADTH. Use *large* in speaking of size.

The common mistake is:—
To use *wide*, or *broad*, for *large*:—

Incorrect: The school was not so *wide* to hold so much scholars.
Correct: The school was not *large* enough to hold so many scholars.

Note.—*Broad* is occasionally used in the sense of *large*. This use of the word is, however, unnecessary.

46. But, Except.

But has many uses as a preposition, and an adverb. When it is used as a preposition the meaning may be expressed by *except* and it is better to do so, on account of an ambiguity in the meaning of *but* noted below.

(*a*) **As a preposition** *but* means *except* :—

All went *but* him, or, All went *except* him.
All Japan *but* (or, *except*) Formosa is in the temperate zone.

As a conjunction the use of *but* is simple :—

That is true *but*..... Sore wa sō desu *keredomo*.....
The others went *but* he did not.
England is in the temperate zone, *but* all her colonies are not.
He has learning *but* not wisdom ; he is ceremonious *but* not polite.

Note.—When *but* is used as a preposition the meaning is sometimes not clear. For example ; if a Japanese writes :

"All Japan is situated in the temperate zone *but* Formosa," it seems that he may mean to use *but* as conjunction. In such a case he should write *but Formosa is not*, which means that Formosa is not a part of Japan.

Rule.—Do not use *but* as a preposition : use *except* instead of it.

Except the Lord build the house,
They labor in vain that build it.—*Old Testament.*
No desire can be satisfied *except* through the exercise of some faculty.—*Spencer.*

(*b*) **As an adverb**, *but* means *only* and it is better to use *only* :—

I have read *only* (or, *but*) a few English books.

(*c*) *All but* is often used in the sense of *nearly*, but this use is unnecessary :—

He *nearly* (or, *all but*) passed the examination (but he did not pass it).
He was *nearly* (or, *all but*) killed in a railway accident.

(*d*) *But* is used in the sense of *who* (*which*, or *that*).....*not* ; but this use also is unnecessary :—

There is no one *who has not* (or, *but has*) failed many times.

By.

The preposition *by* has a very wide use, as is shown by the examples in the following three sections, but it is made by Japanese students to do much more than its full duty.

47. By, For, On account of.

(*a*) **A common mistake is :—**

To use *for*, or *by*, instead of *on account of* :—

Incorrect: I felt very sleepy *by* the long walk.

The vacation almost spent in the bed *for* my sickness.

When he heard he passed the examination he became better *by* that report.

By these reasons I argue that.....

Correct: I felt very sleepy *on account of* the long walk.

I spent almost all the vacation in bed *on account of* sickness.

When he heard he had passed the examination he became better *on account of* the good news.

For these reasons I argue that .....

Memorize : He was chosen captain *on account of* his experience.

On account of my long sickness the doctor ordered me to go to the seashore *for* my health.

(*b*) *By* is properly used as a translation of *no tame ni* only with the passive voice :—

He *was* much *pleased by* the report that he had been appointed Director of the school.

In India many people *are killed by* wild animals every year.

48. By, From, Of.

From expresses derivation, and means *out of*, hence it is used when the NATURE of the material IS CHANGED. Thus we say, "Gas is made *from* coal," because the nature of the coal is changed.

Of is used when the NATURE IS NOT CHANGED :—

Cloth is made usually *of* wool, and clothes are made *of* cloth.

In this case the form of the wool is changed but the nature is not, and the shape of the cloth is changed but not the nature.

Of is always used after *to consist* and *to be composed* even when the nature of the substance is changed:—

Water consists *of* hydrogen and oxygen.

Water may be made *from* hydrogen and oxygen.

In some cases it is difficult to decide whether the nature of the material is changed or not; in such cases either *from* or *of* is used:—

Bread is made *from* (or *of*) flour, water, and yeast.

Memorize: Bricks are made *from* clay.

Many things are made *of* bamboo *by* the Chinese.

Note.—In asking a question we generally say, What is—made *of*?

49. By, With, In, (*de*).

By is used before the AGENT or CAUSE of an action.

With is used before the INSTRUMENT with which anything is done.

This is the general rule, but Webster says: "There are many words which may be regarded as means or processes, or figuratively as instruments. In such cases whether *by* or *with* shall be used is a matter of arbitrary, and often of unsettled usage: as, to entertain *with* (or *by*) a story, to burn *with* fire."

The most common uses of *by* and *with* are shown by the following examples.

(*a*) **By** is always used before the agent of the action together with the PASSIVE VOICE:—

The empire founded *by* Napoleon, a novel written *by* Disraeli, the victories gained *by* Nelson, the city was destroyed *by* a fire, or *by* an earthquake.

By means *through the action of, by the use of*:—

To take a city *by* strategy; to come *by* boat, steamer, train; to send a message *by* telegraph, or *by* mail; to learn *by* heart; to make *by* hand, or *by* machinery.

(*b*) **With** means *by an instrument, or means*:—

To write *with* a pen, to cut *with* a saw, to heal *with* medicine, to wash *with* soap, to bite *with* the teeth, to write *with* the left hand, boats are propelled *with* oars, to be made *with* tools, to see *with* the naked eye or *with* glasses.

(*c*) *With* means *on account of*: as, to tremble *with* cold or fear, to suffer *with* headache.

With is also used in speaking of the contents: as, a ship laden *with* cotton.

50. Mistakes in the Use of 'By' and 'With.'

Common mistakes are:—

(*a*) To use *by* for *with*, in speaking of the instrument used:—

Incorrect: I wrote it *by* a pencil. Empitsu *de* kaita.

(*b*) To use *by*, or *with*, for *of*, or *from*, in speaking of material:—

Incorrect: Fans are made *with* bamboo and paper.

(*c*) To use *by*, or *with*, for *in* after *to spend*, and in speaking of using a language:—

Incorrect: I spoke *by* English. Eigo *de* hanashita.

We spend many years *by* learning to read.

Speeches were made *with* many different languages.

(*d*) To use *by* for *from* after *to learn*:—

Incorrect: I learned English *by* a Japanese teacher.

Memorize: We speak *in* a language *with* our mouths.

A box is made *of* wood *by* a carpenter *with* his tools.

Incorrect: The monument is made *with* a large stone and the sentences in it are written with Japanese and English *by* the famous men.

We ought to write *with* as simple English as possibly we can.

We spent many hours *with* a pleasant chat.

Correct: The monument is made *of* a large stone, and the inscriptions on it were written *by* well-known men *in* Japanese and *in* English.

We ought to write *in* as simple English as possible.

We spent many hours *in* a pleasant conversation.

51. Celebrate, Congratulate, (*iwau*).

To celebrate is to commemorate, or rejoice over, AN EVENT:—

We *celebrate* a victory, or the anniversary of some event, as New Year's Day, the Emperor's birthday, etc.

To congratulate is to express sympathy, or pleasure, with A PERSON :—

We *congratulate* a person because some event has happened.

I *congratulate* you on your promotion.

The common mistake is :—

To use *congratulate* for *celebrate* in speaking of an event :—

Incorrect: In *congratulation* of King Edward's coronation.....

Correct: In *celebration* of King Edward's coronation.....

When I *congratulate* a person I declare that I am a sharer in his joy.

They offered *congratulations* to the King *on* his coronation.

Rule.—The object of *to congratulate*, (and the subject of *congratulation*) is always a person.

Note.—We may speak of a *congratulatory* ceremony, or speech.

52. Certainly, Exactly.

Certainly is used in speaking about a FACT.

Exactly is used in speaking about the DETAILS of a fact :—

Memorize :—I do not know *certainly* whether there will be a vacation this year or not.

I do not know *exactly* when the vacation will begin.

53. Climate, Weather, (*jikō*).

Climate is the condition of a PLACE with regard to temperature, amount of rain, etc : as, a hot *climate*, a dry *climate*. *Climate* refers to the average condition of a place and hence DOES NOT CHANGE.

Weather is the condition of the AIR with regard to heat or cold, wetness or dryness, calm or storm, cloud or sunshine, etc. The *weather*, therefore, CHANGES VERY OFTEN.

The common mistake is :—

To use *climate* for *weather* :—

Incorrect: On July I was swimming in a river of neighborhood because *climate* was hot and a thermometer shows 90 degrees of Fahrenheit.

Correct: In July I used to swim in a river near by, because the *weather* was hot, the temperature rising as high as 90°, Fahrenheit.

Memorize:—Although the *climate* of a place may be good the *weather* is often bad.

54. Clothes, Cloth, Dress.

Clothes are the articles worn by human beings. There is NO SINGULAR form of the word *clothes*. In the singular the word *garment* may be used but generally the name of the garment: as, *shirt, coat, overcoat,* is used.

The outer clothes collectively are called **dress**: as, civilian *dress,* full *dress,* working *dress.* There is no plural form.

A dress (used as a common noun) is the outer garment worn by a woman or a child. The plural form is *dresses.*

Cloth is a woven fabric, generally of wool, of which clothes are made. *Cloth* is a material noun with no plural form.

Common mistakes are:—

To use *a cloth* as the singular of *clothes.*

To use *a dress* in speaking of the outer garments of a man's European dress.

Incorrect: I walked on the river bank at evening in one *cloth.*

What kind of *dresses* do farmers wear in America?

Correct: I walked on the river bank in the evening wearing only one *garment* (or, only a single Japanese *dress*).

What a kind of *clothes* do farm laborers wear in America?

In common speaking hats and shoes are not considered to be *clothes.*

In hot countries often only one *garment* is worn.

What kind of *dress* is worn by the common people?

The position of a man is often judged by his *dress.*

Under *clothes* are usually made of cotton or flannel.

Dress does not make the man but it often makes a successful one.—*Disraeli.*

Memorize: The *clothes* of men in most countries in the West are made of *cloth.*

The *dress* of women is more beautiful than that of men; their *dresses* are made of silk, cotton, wool, and many other materials.

Note 1.—A *kimono* may be called a *Japanese dress*; so a man, as well as a woman, may be said to wear a Japanese *dress.*

Note 2.—When every one of a party of persons wears clothes of a similar pattern, those clothes are called a *uniform*.

Military men have several *uniforms* for different occasions.

In England servants in large households often wear *uniforms*.

55. Coast, Shore, Beach.

Coast, meaning *the land next to the sea, or a lake*, has the widest meaning.

The *coast* is rocky. Japan has a long *coast* line.

There are few good harbors on the western *coast* of the United States.

The *coast* is rising in some places and sinking in others.

Shore means *the land near the sea, a lake, or a large river*; it is used in speaking of smaller matters than *coast* is :—

One *shore* of the Amazon is not visible from the other.

It is pleasant to walk on the *sea-shore*.

The doctor advised him to go to the *sea-shore* (or, *sea-side*) for his health.

The beach is the part of the shore between low and high water mark. *Beach* is sometimes used in the same way as *shore*, in common speaking :—

The *beach* is always damp so crabs make their holes there.

56. Come, Go.

Come expresses motion toward the speaker (or, to the place in which he thinks of himself as being), or, motion with the speaker.

Go expresses simply motion from a place :—

The moments *come* (to us) and *go* (away from us).

I say to this man, "Go," and he goeth; and to another "Come," and he cometh.—*New Testament*.

Note.—In the common expression, "I will come to see you," the speaker speaks as if the other person is at his home although he is away : so that, strictly speaking, *go* should be used.

"*Come* to see me," is a similar expression, the speaker considering that he is now at home.

57. Comfortable, Pleasant.

(*a*) The dictionaries define *comfortable* as in a condition of quiet enjoyment, and *pleasant* as grateful to the mind or senses. Such definitions do not enable one to choose the right word.

Comfortable ordinarily refers to the effect upon, or the condition of, the BODY.

Pleasant refers to the effect upon, or the condition of, either the BODY or the MIND:—

A *pleasant* person, day; *pleasant* weather, work.
It is *pleasant* to meet an old friend.
It is *pleasant* to sail a boat on a breezy day.

In such cases as those above *comfortable* cannot be used. In the following cases *pleasant* cannot be used:—

Comfortable clothes, a *comfortable* bed, etc.
Straw sandals are more *comfortable* for walking than shoes.

In many cases *comfort* and *pleasure* are united:—

It is *comfortable* for the body to rest after labor, and, generally, it is also *pleasant* for the mind.

It is both *comfortable* and *pleasant* to be in a warm place on a cold day. A journey may be either *pleasant*, or *comfortable*.

The common mistakes are:—

To say *I am pleasant*, etc., for *It is pleasant*, etc.

To use *comfortable* for *pleasant* in speaking of the effect on the mind.

Incorrect: We had very *comfortable* wind and *pleasant* weather.
I felt very much *pleasantly* in there.
In afternoon I felt very *comfortably* to catch fishes. In evening *we were pleasant* to walk the shore.

Correct: We had a *favorable* wind and *pleasant* weather.
It was very *pleasant* for me there.
In the afternoon it was *pleasant* (for me) to fish; and in the evening *it was pleasant for us* to walk on the sea-shore.

Rule.—Use *comfortable* only in speaking of the effect on the body.

Note.—Since *comfortable* refers to a condition of *quiet* enjoyment, it cannot be used in speaking of the effect of exercise on the body :—

It is *pleasant* to swim in the summer.

58. Companion, Company.

A companion is ONE person, or thing, associated with another, or others.

A company consists of SEVERAL persons associated together :—

I climbed Mt. Fuji last year with four *companions*.

Or, less commonly, we may say :

I climbed Mt. Fuji last year. Our *company* consisted of five persons.

The common mistake is :—

To use *company* for *companion*.

Companion is not very much used in ordinary conversation :—

His best *companions*, innocence and health ;
And his best riches, ignorance of wealth.—*Goldsmith.*

59. Conquer, Defeat, Win, (*katsu*).

To win means *to be successful*, or *victorious in* ; *to gain*.

To conquer means *to overcome the resistance of* ; *to gain a victory over :—*

To *conquer* a country, evil passions, an enemy, resistance.

To *win* a game, a battle, a race ; to *win* a medal, a prize.

They *won* a great victory but could not *conquer* the people of the country.

Napoleon declared that campaigns were *won* rather by legs than by arms, and the truth of the maxim is generally admitted.

To defeat, and **to beat** mean to gain a TEMPORARY advantage, and have not so strong a meaning as *to conquer*. We OVERCOME temporary resistance.

No one can *beat* him in rowing. He has *defeated* all competitors.

Our party *defeated* (or *beat*) the other party in the hare hunt and *won the* day.

If they are *defeated* in the first battle they will probably be *conquered* in the war.

Some one has said: "The Japanese will *beat* the world with the tips of their fingers," meaning that the skill of the workmen will enable them to *overcome* the competition of western manufactories.

The common mistake is:—

To use *conquer* for *defeat*, or *win*.

Incorrect: He always *conquers* the game of Japanese chess.

Our party *conquered* three others in the boat race, and *winned* a prize.

Correct: He always *wins* in playing the game of *go*.

Our party *beat* three other parties in the boat race and *won* the prize.

Memorize: We *defeat* a person in a game, and *win* the game.

We *conquer* a person, or a force: we *win* a thing.

Note.—To *win* a person, means to make a person a friend.

We speak of a *conqueror* and a *winner*, but not of a *defeater*, nor of an *overcomer*.

The opposite of *to win* is *to lose* a game, battle, etc.

The opposite of the noun, *victory*, is *defeat*.

The opposite of *to conquer* is in the passive voice, *to be conquered*.

60. Consequence, Effect, Result, (*kekkwa*).

The effect follows the cause and may usually be calculated when the cause is known.

Causes are as parents to *effects*.

The *effect* is an unfailing index of the amount of the cause.—*Whewell*.

The explosion of the 12 inch shell had a terrible *effect* upon the deck.

Consequences do not follow the cause immediately as an *effect* does and they are difficult to calculate. A *consequence* may be said to be the effect of several causes together. The word is generally used in the plural: as, the *consequences* of intemperance.

Results are similar to *consequences* but more remote from the cause: as, the *result* of a consultation, examination, experiment, election. It is not possible always to separate *consequences* from *results*.

Happy the man that sees a God employed,
In all the good and ill that checker life,
Resolving all events, with their *effects*,
And manifold *results*, into the will
And arbitration wise of the Supreme.—*Cowper.*

The common mistake is :—

To use *effect*, in all cases, for *result*, or *consequence :—*

Incorrect : I hope to get a good *effect* in the entrance examination.

Correct : I hope to get a good *result* in the entrance examination.

Memorize : Careful study always has a good *effect* at once, and good *consequences* in the future.

61. Country, Province, (*kuni*).

It would seem unnecessary to define the word *country*, and yet there is no word more often misused by Japanese students.

A country is the territory occupied by one people.

The *country* of Japan was divided in former times into **provinces** (*kuni*), and is now divided also into **prefectures** (*ken*).

When there were no relations with other countries there was not much necessity to distinguish between a *country* (*kuni*) and a *province* (*kuni*). In speaking English, however, it sounds ABSURD to say :

I returned to my *country* in the vacation.

If this has any meaning it means that the speaker is a foreigner. If this is not the case say : I returned *home* in the vacation.

If your home, at present, is different from your birthplace, and you returned to the latter say :

I returned to my *native place* (or, *native province*).

Common mistakes are :—

To use *country* for *province*, or *place*.

To use *province* for *home :—*

Incorrect : The man's *country* is the capital.

My *province* is Tōkyō.

Correct: One's *native place* is the capital. *Kuni* wa miyako.
My *native place* is Tōkyō, or, My *home* is in Tōkyō.

Memorize: My *country*, and my *native land* is Japan; my *province* is —.

Also remember: Knowledge is useless unless we put it into practice.

62. Crew, Members of a Crew, (*norikumi-nin*).

(*a*) **Crew** is a collective noun meaning the *company of men* that manages a vessel. A crew may be large or small, but each vessel can have only ONE CREW.

In English there is need of a word for **a member of a crew**. In speaking of a ship, *sailor* is such a word, but it can be used only in speaking of a ship. In speaking of a boat, we use *rower*, or *oar*, for one who rows, but the meaning of the word does not include that of *coxswain*.

The need of such a word is, however, not felt except when translating a Japanese sentence. The following examples show how the common ideas are expressed:

About seven *men* are needed for the *crew* of a cutter under sail, and thirteen for a cutter under oars.

What is the *crew* of a merchant ship of about 4,500 tons? It is about 150 *men* and *boys*.

There were only two *crews* in the race, the best *rowers* and *coxswains* being chosen from the even and the odd divisions.

The *crews* in a race consist of the best *rowers* and *coxswains*.

The common mistake is:—
To use *crew* in speaking of one person:—

Incorrect: Do you not like to be a *crew* in next race?
(Kono tsugi no kyosō ni wa *ichinin no norikumi-nin* to naritaku nai ka).

Being the distance long seven extra *crews* were taken except the regular *crew* of thirteen.

Memorize: Do you not wish to be *in* (or *on*) *one of the crews* in the next race?

As the distance was great, seven extra *men* were taken beside the regular *crew* of thirteen.

In one vessel there can be only one *crew*.

(*b*) **Complement** has come into use recently to designate the number of officers and men necessary for the management of a MAN-OF-WAR. *Complement* (*tei-in*) has the same meaning, therefore, as *crew* in its widest sense: namely, all the men whose names are in the ship's books:—

The *complement* of the Majestic, of 14,900 tons displacement, is 756 officers and men.

Note 1.—In speaking of a ship, *crew* refers specially to the sailors, but in a broad sense it includes all the officers and men employed in the ship.

Note 2.—*Crew* also means the company of men engaged in a particular work: as, the *crew* of a 12 inch gun.

63. Custom, Habit, Manner, Fashion.

(*a*) **A custom** is the common use or practice: as, the *custom* of a country. To follow a *custom* or not depends upon the will; for instance, we need not follow the customs of a country if we do not wish to do so.

It requires some effort of the will, however, *not* to follow a custom:—

We are all living according to *custom*; we do as other people do and shrink from an act of our own.—*Emerson.*

(*b*) **A habit** is a mode of action that has become involuntary: as, a *habit* of early rising, a *habit* of smoking.

If I do an action a sufficient number of times it becomes my *habit*. For instance, a child learns gradually the manner of eating and after a time it becomes a *habit* to eat in a certain way:—

How use doth breed a *habit* in a man!—*Shakespeare.*

Ill *customs* by degrees to *habit* rise,
Ill *habit* soon becomes exalted vice.—*Dryden.*

He is in the *habit* of saying such things. Anna koto wo *ii-nurau*.

He is not in the *habit* of going there. Asoko ye *iki-tsuknai*.

Friendship must become a *habit*, or it is in danger of passing away.—*Hugh Black.*

Memorize: If we follow the Japanese *custom* of asking a friend where he is going, when we meet him, it becomes a *habit* to do so.

Note.—A custom is *established.* We *follow*, or, *adopt*, a custom, and afterward we may *cease to follow* it.

We *form* a good habit, or a bad one, and afterwards we may *break* a bad habit though it is hard to do so.

(*c*) A *manner* partakes of the nature of a custom and also of a habit: as, the *manner* of dressing the hair; the *manner* of eating; the *manner* of walking, (aruki-yō).

A *fashion* (*hayari-fu*) is custom depending upon fancy and easily changed: as, a *fashion* of dress.

64. Daughter, Girl, (*musume*).

A girl is a young woman less than about twenty and every *girl* is of course a daughter. The word **daughter** is used, however, only when the relationship to the parent is referred to. A *daughter* may be of any age.

The common mistake is:—

To use *daughter* for *girl*, when no relationship is referred to.

Incorrect: My elder sister and her *girl* called us.

Correct: My elder sister and her *daughter* visited us.

The Queen taught all her *daughters* various kinds of household work. They were brought up like other *girls.*

65. Difficult, Impossible, (*muzukashii*).

In English the distinction is made between that which is hard to do, or *difficult*, and that which can not be done, or which is *impossible.* In Japanese the word *muzukashii* is applied to what is impossible as well as to what is difficult:—

Inochi wo sadamari ue yori iki-nobasu koto wa dōmo *muzukashii* desu.

It is indeed *impossible* to prolong life beyond the fixed limit.

Note.—The expression "Byoki wa *muzukashii*," is rendered, "The disease (or, sickness) is *incurable*," or, "His condition is *dangerous*."

The expression "Tenki wa *muzukashii*, is rendered," "The weather is *doubtful*."

66. Discover, Invent, (*hatsumei suru.*)

To discover means *to find,* and hence we *discover* what ALREADY EXISTS although it is unknown :—

To *discover* argon, the use of steam, photography, vaccination, a rule.

To invent is to make a combination, or arrangement, that HAS NOT EXISTED BEFORE :—

To invent the camera, the steam engine, the art of printing.

In religion there have been many *discoveries,* but (in true religion I mean) no *invention*—*Trench.*

Labor and acuteness often *discover* a rule, where indolence and carelessness fancied it was all haphazard.—*Thomas Arnold.*

Note.—In some cases in which a process partakes both of the nature of an invention and a discovery either word may be used: as, to *invent,* or, to *discover,* gunpowder, dynamite, etc.

67. To Die, To be Dead.

Dead (*adjective*) is used in speaking of the CONDITION of a person, or thing, which has died. In speaking of other matters, such as, the time, manner, or cause, of death use the verb **to die** :—

What did he *die* of? He *died* of—.

I am sorry to hear that he is *dead.*

In war more *die* of sickness than of wounds.

There is a Japanese saying, *Shinda ko no toshi wo kazoeru,* meaning, To count the age of a *dead* child.

Now he is *dead* wherefore should I fast? I shall go to him but he will not return to me.—*Old Testament.*

In Japanese *shinda,* the past tense of the verb, is used as an adjective, hence the mistake is often made of using the verb *to die* instead of the adjective, *dead.* When the verb is used some OTHER INFORMATION is given, or asked for.

Memorize: *Is* Tennyson *dead?* When *did* Tennyson *die?* The wound was so severe that it was thought he would *die* at once, but he is not *dead* yet.

The common mistake is:—

To use *to die* for *to be dead*:—

Incorrect: Did Bismarck *die?*

I heard that Emperor of China *died* but I do not know it is true, or not.

Correct: Is Bismarck *dead?*

I heard that the Emperor of China is *dead*, but I do not know whether it is true, or not.

68. Disease, Sickness, Ache, Trouble.

A disease affects seriously some organ of the body, and is usually of LONG DURATION: as, consumption, heart disease.

A sickness is any serious disorder of the body that does NOT PERMANENTLY affect the vital organs; as, smallpox, typhoid fever, pleurisy, cholera, dysentery, brain fever.

An ache is less serious than a sickness and is confined to one part: as, a tooth-ache, a head-ache, a stomach-ache.

A trouble is any nervous, or permanent, diseased condition that has no special name: as, stomach *trouble*. *Head trouble*, or *brain trouble*, is probably the best way to translate *no byō*.

Hepburn's dictionary translates *no byō, disease of brain*, and Brinkley's dictionary, more nearly correctly, *a brain disease*. Hence the mistake is often made of translating *no byō, brain disease;* but brain disease is a serious disease which often causes death in a short time as *no byō* does not.

Brain-sickness can not be used as a translation, for this word is applied to insanity. *Brain-fag* is temporary mental fatigue caused by too much study.

Note.—Using the verb *to be troubled* we say, commonly, "I am *troubled* with my *head*." We speak in the same way of the stomach, or the throat, when there is some disorder but no special sickness that can be named.

69. Remarks about Sickness.

In talking with one who is, or has lately been, sick, such sentences as the following are used:—

A. How do you feel to-day?
B. Thank you I am much better.
B. Thank you; I am quite well. (There was not much the matter with me).

To such replies, giving good news, the answer may be:—

A. I am glad to hear that: I hope you will soon be quite well.
A. I am glad to hear that.

In speaking of bad news the common remarks are:—

B. Thank you; there is no change.
B. Thank you; I am afraid I am worse.
A. I am sorry to hear that, but I hope you will soon be better.

Other common remarks are:—

What are you suffering from? I am suffering from —.
What is the matter with Mr. A? He has —.
(In both cases add the name of some disease, sickness, ache, or trouble.)
I am glad you are better. I am sorry that you have not been well.
I am glad to hear that Mrs. A. is better.
I am sorry to hear that Mr. A. has not been well.

70. Remarks about Health.

In politely asking about one's health such sentences as the following are used:—

A. How are you (to-day)?
B. Thank you; I am quite well. How are you?
A. Thank you; I am quite well too.
E. How is Mrs. F? or, How is Miss F?
F. Thank you; she is quite well.
F. Thank you; she is not very well.
E. I am sorry to hear that; I hope she will soon be well.
C. How are you (to-day)?
D. Thank you; I am not very well.
D. Thank you; I am suffering from —.
D. Thank you; I have been suffering from — lately.
In the last two sentences add the name of some sickness, ache or trouble.

To such answers the reply may be:—

C. I am sorry to hear that; I hope you will soon be well.

71. Mistakes in Speaking about Health and Sickness.

(*a*) A literal translation causes the following mistake :—

Incorrect: How is *your sickness*? Go byōki wa dō de gozaimasu ka.
Correct: How do you feel to-day?

(*b*) In speaking to Mr. A. do not say :—

How is your wife? or, How is your Mrs? or, How is your good wife?
Okusan wa ikaga de gozaimasu.
Correct: How is Mrs A? Or, in speaking to Mrs A: How is Mr A?

(*c*) In speaking to Mr. A of his wife do not say :—

How is your family? (A family consists of two, or more, persons).

In asking about several persons of Mr. A's family say :—

How is your family? or, How are all at home?

72. Dress, Wear, (*kiru*); Put On (*kis ru*).

To dress is intransitive, and means *to put on clothes* :—

We *dress* in the morning and *undress* at night.

To wear is transitive, and means TO CONTINUE *to carry on the person* :—

We *wear* warm clothes in winter, and cool ones in summer.

To put on is transitive, and refers to the BEGINNING of the action of wearing :—

We *put* our *clothes on* in the morning and take them off at night.

Note.—This expresses the same meaning exactly as the first sentence above.

The common mistake is :—

To use *to dress*, or, *to put on*, for *to wear* :—

Incorrect: The actors *put on* foreign clothes, and spoke by foreign languages.

They surprised to see a man *dressing* a uniform, and hanging a short sword.

Correct: The actors *wore* foreign clothes, and spoke in foreign languages.

They were surprised to see a man *in* (or, *wearing*) a uniform, and *wearing* a short sword.

He *dresses* well, or, He *wears* suitable clothes.

Military men must *dress in* (or, *wear*) uniform when on duty.

Memorize: We *dress*, or *put* our clothes *on*; then we *wear* them until we *undress*, or *take* them *off*.

73. Drink, Swallow, (*nomu*).

Nomu has a much wider meaning than any one of the English equivalents.

To drink means *to swallow a* LIQUID.

We swallow a SOLID, or a LIQUID: as, *to swallow* a small stone, a cup of tea.

We *take* medicine. Kusuri wo *nomu*.

The common mistake is:—

To use *to drink* as the only equivalent of *nomu*.

74. During, For, (*no aida*).

During is defined in the dictionaries as, *in the course of*, and **for**, as *to the extent of*, but these definitions are not sufficient to enable a foreigner to know which word to choose.

(*a*) Usually *during* may be used instead of *for*, but notice the following uses of *for*:—

An officer serves *for life* in the army, but a conscript serves *for* a certain period only.

We sailed *for* three weeks without seeing land.

The doctor says that he cannot go out *for* a month.

I have not seen him *for* a long time.

He has been living here *for* more than a year.

I cannot go *for* an hour. (That is, I can go *after* an hour passes).

In the above sentences it would sound odd to use *during*, though it would express the meaning.

(*b*) Notice the expressions:—

For the first time, *for* the second time, etc., *for* the last time; *for* the present (i. e., until a certain time).

What do you say when you meet a person *for the first time*?

This dictionary will do *for the present*, but you will need a larger one.

(*c*) In speaking of distance *for* means *to the extent of.* As in the preceding cases (*b*), *during* cannot be used to express this meaning:—

The railroad was under water *for* a mile on account of the flood.

The road passes over a steep mountain *for* ten miles.

75. During, While.

During is a preposition, meaning *in the time of.*

While is a conjunction, meaning *during the time that.*

The common mistakes are:—

To use *during* for *while* before a clause.

To use *during* before the object of a verb:—

Incorrect: *During I was on the steamer* the wave was rough.

During about half in the vacation I spent miserably in the bed.

Correct: *While* I was on the steamer the sea was rough. Or, *During the voyage* the sea was rough.

I spent about *half the vacation* unhappily on the sick bed.

Note.—In such a case *half the vacation* is the object of the verb *spent*, and it cannot also be the object of the preposition *during.*

Rule.—Use *during* before a noun and *while* before a clause.

Memorize:— Work *while you work*, and play *while you play.—Saying.*

Work *during* your work *hours*, and play *during* your play *hours.*

76. Early, Fast, (*hayai*).

(*a*) **Early** means *before a certain* TIME.

Fast means *in a quick* MANNER.

When we use *early* the reference is chiefly to the time, but *fast* has no direct reference to the time of the action:—

I rose *early.* Asa *hayaku* okimashita.

Even a *fast* person when he is lazy is beaten by a slow one.

Hayai mono de mo okotaru to osoi mono ni mo makemasu.

You are generally *fast*, Mr. Rabbit, but at this time you are *slow*, aren't you?—*Aesop's Fables.*

Usa don omae no ashi wa higoro *hayai* to iu koto da ga konna toki ni wa *osoi* mono da ne.

The common mistake is :—

To use *fast* for *early* in speaking of the time of an action.

Incorrect: The cherry flowers bloomed *fast* than usual by the wind and rain, and was disappeared *fast*.

In the way I caught the cold therefore I came back home by horseback *fast*.

Correct: The cherry flowers bloomed *early* on account of the wind and were also scattered *soon*.

On the way I caught cold so I came home *early* on horseback. (Or, I rode home *quickly* on horseback.)

Note.—As an adverb either *quick*, or *quickly*, may be used instead of *fast* if it is more euphonious.

Memorize: I wish the vacation would begin *earlier* than usual, or that the days would pass *faster* (or, *more quickly*).

(*b*) **Soon** means *early* and may be used instead of *early* in the above examples.

Soon also means *in a short time* :—

That which grows quickly often decays *soon*.

77. Educate, Instruct, Teach, (*oshieru*).

All these words mean *to give knowledge* TO A PERSON, but *teach* has another meaning which *educate* and *instruct* have not.

To teach has as wide a use as *oshieru*, and means *to give knowledge* OF A SUBJECT: as, to teach *history*.

It is wrong to say, to *instruct*, or *educate*, *mathematics*.

The common mistakes are :—

To use *instruct*, or *educate*, in the above way, in speaking of a subject.

To use the preposition *to* after *teach*, *educate*, and *instruct* :—

Incorrect: An old teacher *educated* us writing, reading, and calculating.

Some warrant officer *taught to* us about the new machines on the ship.

Correct: An old teacher *taught* us reading, writing, and arithmetic.

A warrant officer *taught us* about the new things on the ship.

Memorize:—These teachers *educated us* but an old soldier *taught us fencing.*

Note.—In common speaking *teach* is generally used but there are slight differences in meaning. *To teach* is simply to give knowledge; *to instruct* is to teach in a systematic way; *to educate* has the widest meaning, and is to draw out and develop the mental powers.

78. Either, Neither.

(*a*) **Either** means *one of two* and **neither** is the negative form:—

Either will do. *Dore de mo* ii.

Neither will do. *Dore de mo* yoku *nai.*

Either also means *each of two*, and *neither* is the negative form:—

Either ear can hear, but *neither* ear alone can determine the direction of a sound.

The common mistake is:—

To use *either . . . not* instead of *neither*, as in the Japanese idiom:—

Incorrect: *Either* of them did *not* come.

Correct: *Neither* of them came.

(*b*) **Neither** means *nor yet, and not*, but **either** cannot be used to express the opposite of this:—

I shall not go. Then *neither* will I (go); or, Then I will not go either.

I shall go. Then *so* will I; or, Then I will go *too* (or, *also*).

It is WRONG to reply, "Then *either* will I."

Notice that after *neither* and *so*, when used in this sense, the subject follows the auxiliary: it is wrong to say "Neither *I will.*"

I am not much tired. *Neither* am I; or, I am not, either.

I am very tired. *So* am I; or, I am, *too*, (or, *also*).

(*c*) When *neither* is used with *not*, or, *nor*, the opposite is expressed by *also*:—

He could *neither* sit down, *nor* lie down, or,

He could *not* sit down, *neither* could he lie down.

He could sit down, *also* he could lie down, but he could not stand.

Note.—In reply to a statement *so* is sometimes used with a negative word to give emphasis:—

I will go to hear him. *So* will not I; or, I will not go *by any means.*

79. Elapse, Pass.

To elapse means *to pass*, but it has a much less wide use than *to pass*. It generally means to pass *from* a certain time *to* another time. We often say "Time *passes*," but seldom, "Time *elapses.*" The use of *to elapse*, is seldom, if ever, absolutely necessary:—

About ten years have *passed* (or, *elapsed*) since he moved to the village of Koi.

Koi mura ye utsutte kare karekore jū nen to iu *toshitsuki ni naru.*

To elapse is intransitive while *to pass* is both transitive and intransitive:—

Time *passes* (*i.v.*). Tsuki hi ga *tatsu.*

To pass (*t.v.*) one's life. Yo wo *okuru.*

In order to avoid the mistake of misusing *to elapse* as a transitive verb it is better to use *to pass* only.

The common mistakes are:—

To say, for instance, "*It* passed ten years," for, "Ten years passed."

To use *to elapse* as a transitive verb:—

Incorrect: After we *elapsed* one and half hours, we reached at foot of the hill.

Since I entered *it passed* only a month but it seems for me as long as I resided the school one year.

Correct: After (*passing*) an hour and a half we reached the foot of the hill.

Since I entered the school only a month has *passed*, but it seems to me like a year.

Note 1.—For some reason (perhaps on account of the spelling of *grasp*, *clasp*, etc.,) *elapse* is often misspelled *elaspe.*

Note 2.—The expression *tatsu to* is rendered by *in* or *after*: as, "Hatsuka *tatsu* tamago ga kaeru." "An egg is hatched *in* twenty days."

80. Elect, Choose, Select.

To elect means, in general, *to choose by voting*, or by a similar means.

To select means, *to choose with care*:—

Members of the Diet are *elected*, and applicants for some government positions are *selected* by competitive examination.

He was *elected* captain of the baseball nine, and he *selected* the others.

The common mistake is:—

To use *to elect* for *to choose*, or, *to select*.

Incorrect: Applicants to entrance are *elected* by examination of body and science.

Correct: Applicants for entrance are *selected* by physical and mental examinations.

Note.—*To elect* has the secondary meaning of *to make choice of*, or, *to choose*.

81. Empty, Vacant, (*aita*).

Empty has the wider use of the two words. It is used in speaking of a thing which can enclose or, support, something, but which contains nothing:—

An *empty* bottle, box, purse, bed, chair.

The use of **vacant** implies, as the use *empty* does not, that the thing has been filled, or occupied, or is intended to be:—

A *vacant* position in a school, army, etc, a *vacant* piece of ground, car of a train, house.

An *empty* room is one which has no furniture in it; a *vacant* room is one which is not used by any one though it may not be empty.

Unoccupied may be used instead of *vacant*, which is a word not used in speaking of common things of little importance: thus, we cannot speak of a *vacant* box.

Rule.—When the meaning is *unoccupied* use *vacant*; in other cases use *empty*.

82. Enough.

This word is not often misused, but it is not used enough by Japanese students. It has a wide use as an adverb, an adjective, and a noun.

Enough is used to show that there is neither too much, nor too little, but just the proper amount. As an adverb, *enough* is used after the word it qualifies:—

The physical examination ought to be *severe enough* to exclude those with weak constitutions.

As an adjective, *enough* may be used either before or after the word it qualifies:—

There is not *enough time* (or, *time enough*) at night to prepare the lessons for the next day.

We have *enough exercise* (or, *exercise enough*) to keep us healthy.

As a noun the use of *enough* is simple, and it has many Japanese equivalents:—

I have had *enough*. *Jūbun ni* tabeta.

There is *enough*. *Jūbun ni* aru.

He never has *enough*. *Taru* koto wo shiranu.

That is *enough*, thank you. Arigato, *mō takusan*.

Memorize: We do not *think enough*, though we work and talk and read more than *enough*.—*The Spectator*.

83. Equal, Same.

Equal means *alike* in any quality in which persons, or, things, can be compared.

Same means: (1) *not different*, (2) *similar*.

From these definitions it would seem that the two words may be used in the same way, but this can by no means be done. For example *equal* cannot be used in the following sentences:—

What is the difference between *till* and *until*?

They have the *same* meaning.

The *same* causes produce the *same* effects.

We use the *same* phrases day after day, and, if we are not careful, we make the *same* mistakes.

In the following sentences *equal* may be used:—

Their ages are *the same* (or, *equal*).

The number of pages in the two books is *the same*.

Our daily tasks (*i. e.* his task and mine, or their tasks and ours) are nearly *the same*.

In the last sentence we might use *equal* instead of *the same*, but in the following sentence *equal* cannot be used:—

Our daily routine (*i. e.*, the daily routine of all who are in the same company with me) is *the same* every day.

The common mistake is:—

To use *equal* for *the same*.

Perhaps, as a matter of convenience we may make the following rule:—

Rule.—Use *equal* in speaking of mathematical equality only. In other cases use *the same*.

Note.—*Same* has the secondary meaning of *similar*:—

The *same* plants will grow in the *same* soil and climate everywhere.

When we say this house is built of the *same* stone with such another, we only mean that the stones are undistinguishable in their qualities, and not that one building was pulled down and the other constructed with the same materials.—*Whately.*

84. Escape, Get away, Run away, (*nigeru*).

The Japanese verb *nigeru* has a wider use than any one of these words.

To escape means *to avoid danger or something unpleasant.*

To run away refers simply to the action of running:—

To *escape* (or, *run away*) from prison. The thief *escaped* (or, *ran away*).

An army *runs away* (or, *flees*). Wild animals *run away* from men.

A child *runs away* from school, or its parents.

Rule.—*To escape* refers to the ACCOMPLISHMENT of the purpose of avoiding danger: *to run away* refers only to the ACTION at the time spoken of.

To get away is commonly used in colloquial speaking instead of *to escape* :—

He left the cage open, so the canary *got away.*
The prisoner *got away* in the night.
I caught a large fish but it *got away* before I could land it.

The common mistake is :—

To use *to escape* for *to* run *away, to fly away*, etc., when the ACTION of going away is referred to :—

Incorrect: The snake was *escaping* in the grass when I saw it.
The wild animals *escaped* when they saw a man come holding a gun.
Correct: The snake was *crawling away* in the grass when I saw it.
The wild animals *ran away* when they saw a man coming with a gun.

Memorize the corrected sentences above.

Note.—To *escape* is also used as a transitive verb :—

He *escaped* conscription because he was too short.
To *escape* misfortune. Wazawai wo *nogareru.*
To *escape* the punishment of crime. Tsumi wo *manukareru.*

85. Ever, Once, (*katsute*).

(*a*) **Ever** is an adverb meaning AT ANY *time.*

Once is an adverb meaning *at* SOME time.

The same rule, therefore, governs the use of these words as that of *any* and *some* (see § 25). That is, *ever* is used in interrogative, negative, and conditional sentences; while *once* is used in affirmative and imperative sentences :—

Have you *ever* heard what King Charles said when the custom of smoking was introduced in England? (*Interrogative*).
No, I have *never* (or, *not ever*) heard it. What did he say.
Yes, I think I heard it *once*, but I have forgotten it.
If I *ever* heard the story I have forgotten it. (*Conditional*).
I *once* learned the meanings of a thousand English words but I soon forgot many of them. (*Affirmative*).
Once taste the joy of service and you will *never* afterwards be carried away by lower joys. (*Imperative and negative.*)
No star is *ever* lost we *once* have seen,
We always may be what we might have been.—*Adelaide A. Procter.*

Ever also means *at all times* :—

Ever since he was a child he has been fond of languages.

Ever learning and never able to come to the knowledge of the truth.—*New Testament.*

Ever is sometimes used to add emphasis, but its use in such cases is not strictly necessary :—

I studied as hard as (*ever*) I could but (still) I failed.

It is strange that one *ever* learns a foreign language.

If I have (*ever*) met him I have forgotten him.

It is said that nothing we have *ever* learned completely passes away from the mind.

Once is sometimes used like *ever* meaning *at any time* :—

Nothing that has *once* existed has entirely disappeared, or,

Nothing that has *ever* existed has entirely disappeared.

Once means primarily *at one time,* and there is no difficulty in this use of the word, though the distinction between this meaning and that of *at some time* is often not clear.

Rule.—Do not use *ever* in affirmative sentences.

(Note the two exceptions in the last two uses of *ever* explained above).

Since the habit of misusing *ever* is firmly fixed in many cases the following rhyme may be useful in helping to break it :—

In affirming, never
Use the word *ever.*

Memorize the following forms :—

I *once* saw . . . Have you *ever* seen . . . ?

Yes, I *have* seen . . . No, I have not *ever* (or, *never*) seen.

The common mistakes are :—

To use *ever* in an affirmative sentence.

To use *ever* in a question with the present perfect tense when the meaning is *recently.*

Incorrect : The beauty of the houses and the vastness of the temples would amazed even the eye of the traveler who *ever* visited to the capital of English, London.

I *ever* thought that the bird that can pronounce some words is parrot only, but . .

Have you *ever* heard of the effect of the election?

Correct: The beauty of the buildings, and the vastness of the temples, would astonish even one who *had* visited London.

I *once* thought (or, I used to think) that the parrot is the only bird that can speak, but . . .

Have you *heard* the result of the election?

(*b*) The use of the present perfect tense shows that the time referred to is *any time* before the present. The use of the past perfect tense in like manner shows that the time is *any time* before a certain past time. It is generally unnecessary, therefore, to use *ever*, or, *once*, with a perfect tense.

For this reason in the first of the corrected sentences above the past perfect only is used.

In the third sentence the meaning is evidently, "Have you *recently* heard." If *ever* is used in such a case it refers usually to a considerable period of time, as :—

Has the election *ever* been so unfavorable to the Conservative party? (*i.e.*, ever during the time elections have been held).

Note 1.—In an affirmative sentence *ever* means *at all times*:—

He has been weak *ever* since he met with that accident.

Note 2.—*Ever* is occasionally used to add emphasis to an affirmative sentence:—

This is the first time I have *ever* seen him.

That is the only case I have *ever* heard of.

86. Expect, Long for, Wait, (*matsu*).

To expect is *to look for with anticipation.*

To wait is *to rest patiently* until something happens.

To long for is *to have a strong desire for.*

Hence, we *expect* what may come at any time, and will probably come soon. We *wait* for what may come now, or, at a future time; and when our desire is strong we *long* for what may come now, or at a future time:—

When do you *expect* to be promoted?

I am *waiting* for an opportunity to go.

I am *longing* for an opportunity to go.

I shall *expect* you. O *machi* mōshimasu.

Rule.—We do not *expect* what cannot come now.

Memorize: I *expected* him to come at six o'clock and I *waited* for him till seven. As he did not come then I *expected* him no more.

I am *longing for* the vacation (to come).

The common mistake is:—

To use *expect* in speaking of something that cannot come now, or at a certain fixed time:—

Incorrect: The vacation will be very *expected* for the rules of the school are very strictly.

On account of my disease I could not eat water-melons which I have *expected* very long.

Correct: The vacation is very much *longed for* because the rules of the school are very strict.

On account of sickness I could not eat any water-melons which I had *longed for* for some time.

An eagle looking for prey and thinking that in such a place a hare was likely to come was *waiting* on the top of a rock when . . .

Aru washi wa ejiki wo sagashi kokora wa usagi ga dete kuru tokoro da to iwa no ue ni *matte* imasu to . . .

We love to *expect;* and when our *expectation* is disappointed, or gratified, we want to be again *expecting.*—*Johnson.*

My soul *wait* thou only for God; for my *expectation* is from Him.—*Old Testament.*

Note.—*To wait* is, in this sense, intransitive generally taking *for* before the object. *To expect* is transitive. *To long* is intransitive, taking *for*, or, *after*, before the object.

87. Fable, Novel, Story.

As is usual in the case of common nouns, there is no sufficient reason for misusing these words.

A story is an account, usually short, of events that are true or untrue.

A fable is a story constructed to teach some lesson. It is never a true story and it usually tells of events that CAN NOT BE TRUE, such as animals or trees talking. Like the story the fable is short. Most fables are old.

A novel aims to present a picture of real life, though the persons and events are imaginary. It is longer and more complicated than the story.

The common mistake is:—

To use *fable* for *novel*, or *story*.

88. To Fish, To Catch Fish, (*tsuru*).

To fish means *to try to catch fish*, so its meaning is not so wide as that of the Japanese word *tsuru*:—

I *went fishing* and *caught* three fish.

Tsuri ni itte sam-biki no sakana wo *tsutta*.

On a long day in summer he *fished* all day but did not *catch* even a minnow. When he was about to stop and go home at last he *caught* a little fish.

Natsu no nagai hi ichi nichi *tsuri wo shite* ite ko uwo no ippiki mo *kakarimasen* no de, yoshite kaerō to omotte imasu to yōyaku ippiki no chiisa na uwo ga *kakarimashita*.

The common mistake naturally is:—

To use *to fish* instead of *to catch*.

Memorize: We *go fishing*, then we *fish*, and if we are successful we *catch fish*.

Incorrect: In one day I go to *fishing* with my intimate and *fished* four trouts.

Correct: One day I went *fishing* with a friend (or, an intimate friend) and *caught* four trout.

Note.—The plural of *fish* has in common speaking the same form as the singular. Also the names of fish do not take *s* to form the plural.

89. To Fly a Flag, To Hoist a Flag.

To fly refers to the continued action, and **to hoist** to the BEGINNING of the action:—

An admiral *hoists* his flag on the flag-ship when he takes command and after that the ship *flies* the admiral's flag. A signal is *hoisted* and then is *flown* until the other ships *hoist* the signal that they understand.

The Chicago is to be commissioned to *fly* the flag of the Commander-in-Chief of the South Atlantic Station of the United States Navy.

The common mistake is :—

To use *to hoist* instead of *to fly.*

Memorize: We first *hoist* a flag and then the flag *flies.*

Note.—To fly is also used intransitively :—

A flag *flies* at a mast-head, or from a flag-pole.

90. 'From,' 'After,' (*kara*) in Speaking of Time.

Since *kara* is much used in Japanese in speaking of time, *from* is much misused by Japanese students.

From, in general, is CONNECTED WITH *to* in speaking of time :—

In the United States the summer vacation generally lasts *from* the middle of June *to* the middle of September.

When the second clause is omitted, and when the action spoken of continues indefinitely, **after** (or, in speaking exactly, *on and after*) is used :

Lessons begin at 7 o'clock *after* June 1st.

Lessons begin at 7 o'clock *from* June 1st *to* October 1st.

On, and *after,* April 1st the new enactments shall be enforced.

After April 1st those under twenty are forbidden to smoke.

It is often understood (especially when *to begin* is used) that the action spoken of will continue :—

Swimming lessons will begin *on* July 1st.

The rate of interest was raised to seven per cent *on* January 1st.

The submarine cable to Hawai was opened for business *on* January 5th.

Rule.—Do not use *from* in speaking of time except with a clause containing *to.* The form is *from...to.*

The common mistakes are :—

To use *from* for *at* or *on.*

To use *to begin* with *from...to :*

Incorrect : Rainy season has begun *from* 11th in this month.

The naval maneuver will *begin from* the end of this month *to* end of the next month.

The price of petroleum has been raised 25 *sen* a box since the 25th of ult.

Correct : The rainy season began *on* the 11th (of this month).

The naval maneuvers will be *held from* the end of this month *to* the end of next.

The price of petroleum was raised 25 *sen* a box *on* the 25th of last month.

The electric cars have been running *since* the 1st.

Note.—Exceptions to the above rule may be met with, but the use of *from* contrary to this rule is, perhaps, never necessary:—

He began Latin *from* (or, *at*) the age of ten.

He begins school *from to-day* (or, *to-day*).

91. Funny, Curious, (*okashii*).

Funny means *ludicrous*, hence we generally LAUGH at what is funny: as, a *funny* story, *okashii* hanashi.

Curious means *rare*, or *odd*, hence we are surprised at, or interested in, what is curious. (See § 23.)

There is a tendency to use *funny* too much:—

Incorrect: We feel interesting to see the *funny* customs of other countries.

Correct: It is interesting to see the *curious* customs of other countries.

Note.—In colloquial usage *funny* means *strange* or *queer*, and *curious* may then often be used to express the meaning: as, "It is *funny* that he did not show it, if he had it." This use of *funny* is, however, quite unnecessary and it is better to use *strange* to express the above meaning.

92. Game, Sport, (*asobi*).

The essential difference is that a **game** is played according to certain RULES in every respect while a **sport** is not so limited. A *game* may be played indoors, or outside. In general more than one person is needed in a *game*. *Chess, cards, base-ball, tennis*, etc., are games.

A *sport* is carried on outdoors, or outside a dwelling house. *Hunting, fishing, wrestling, fencing*, etc., are sports.

A game is *played*, but we do not *play* a sport. We *practise* some sports in order to become skilful in them. In other cases, when our purpose is not to become skilful, change the noun into a verb and say, we *hunt, fish, wrestle, fence*, etc.

The common mistakes are :—

To use *game for sport.*

To speak of *playing* a sport :—

Incorrect : On the Imperial Birthday our *undōkwai* was opened. We *played* base-ball, races, fencing and other *games.*

Correct : On His Majesty's birthday our athletic *sports* were held. We amused ourselves with baseball, races, fencing, and other *games* and *sports.*

93. Game, Catch, (*emono*).

Game, in its widest sense, means *animals, birds,* or *fish, that are pursued* or *taken by man.* Notice that it is a collective noun and is NOT USED IN THE PLURAL.

If we wish to give a number it is necessary to give the name of the animal, or bird :—

How *much game* did you get? We caught *three hares.*

Game is not generally used in speaking of fish, but **catch** is used meaning the *amount of fish caught.*

Catch like *game,* cannot be used in the plural. If a number is given, use it with *fish,* or the name of a fish :—

What was your *catch?* or, more commonly, *How many fish* did you catch?

We caught *three trout* and *two salmon,* or, less commonly, Our *catch* was three trout and two salmon.

The common mistake is :—

To use *game* in the plural number :—

Incorrect : Our *games* were more than other party's.

The party which will get more *games* will win the victory.

We got three *game* in the before noon and none in the afternoon.

Correct : Our *game* was more than that of the other party. Or,

We caught more—than the other party.

The party that gets the most *game* wins the day.

We got three *hares* in the morning, but none in the afternoon.

Note 1.—Prey (*e*), as commonly used, means the living things which are caught for food by animals, birds, or fish :—

The *prey* of a lion consists of other animals.

Note 2.—Booty (*bundori*) is that which is taken by men in war, or by violence. It is a collective noun. A ship captured in war is called a prize (*bundori*).

94. Gentleman, (*shinshi*).

At present the word *gentleman* has a very wide use as shown by the following definitions.

(1) In England the word has still the original meaning of *a man of the upper classes,* or *of good birth.* In this sense a tradesman, or one who does manual labor, is not, in common speaking, considered a gentleman.

(2) A wider use of the word is in the sense of *one having an income and living without labor.* In this sense those who have newly become rich are called gentlemen although they may have neither the breeding nor the instincts of a true gentleman.

It is, unfortunately, this meaning which is, perhaps, the common one applied to *shinshi* and *gentleman* in Japan. This use justifies the punning sneer in the *Bukkyō* that the common meaning of ゼントルマン is 錢取人, *the man who gets money.* It is not difficult to find examples to justify this sneer. In a conversation published in the *Chugwai Eiji Shimbun* there is the phrase:

You are now the thorough *gentleman.* Ima ja sukkari *shinshi* ni natta ne.

This is applied to a young man for no other apparent reason than that he is well dressed.

Note 1.—A better translation would have been, "You are now a thorough *dude,*" to use a word, originally slang, which has come into common use within the last twenty years. The favor with which it has been received indicates that there was a lack in the language which it supplies. It is to be hoped that the word *dude* may in the future replace *gentleman* in the above sense. Since *dude* is derived from *duds,* or, *clothes,* it is essentially used to express a man's circumstances rather than his disposition. A *dude* is one who, like the old Chinese 'girdle-wearer', can be distinguished by his dress.

(3) Coming at last to the best sense of the word, it is common to express it by saying, "A *gentleman* is a *gentle*

man." If we give *gentle* its modern meaning of *kindly* there cannot be a better definition than this—a KINDLY MAN. In accordance with this the Standard Dictionary gives, as the first definition, *a well-bred and honorable* man, and as the second definition, *any respectable and well-behaved man.*

The very common mistake—one that may have worse results than a mere mistake in the choice of words—is:—

To use *gentleman* when the meaning is *rich man:* —

Incorrect: Hakone is not a suitable place for students in the summer. It is very expensive, and only *gentlemen* can go there.

O, young men! if you want to become heroes, or, *gentlemen,* you had better go to America.

The first sentence above means that a poor student is not a *gentleman,* though he may be in disposition a truer gentleman than many rich men. In such a case the meaning is exactly expressed by *rich men.* The meaning of the second sentence is not clear; probably it was not clear even to the writer himself. It would be correct to say:

If you want to be called '*gentlemen*' you had better spend money freely.

Note 2.—It should be remembered, however, that the third use of the word is not the original meaning. The present highest sense of the word has been evolved with the progress of the nation. Burke used the word in this sense when he wrote, over a hundred years ago: "Nothing is more certain than that civilization, in this European world of ours, has depended upon two principles. I mean the spirit of a *gentleman* and the spirit of religion."

Were the word *gentleman* always used in this sense it would be unnecessary to qualify the word as we sometimes do in saying *a true gentleman,* and as is sometimes done when the word is used in Japanese. The writer has heard in Japanese the sentence "He was indeed a good gentleman (*ii zentoruman*)." Such a use of the word *shinshi* would also render without meaning such a phrase, (given in Giles's Dictionary) as, 劣紳士, *an oppressive member of the gentry.*

Note 3.—It is of the second use of the word that Ruskin speaks when he says, "the persons we call *gentlemen,* that is to say landholders living in idleness."

Opposed to this unworthy use of the word is the opinion expressed in *The Tatler* (published between 1709 and 1711): "The appellation of gentleman is never to be affixed to a man's circumstances, but to his behaviour in them."

An effect of this use of the word is seen in the present excessive, and snobbish, use of the words *gentleman* and *lady* instead of *man* and *woman*.

Note 4.—The first use of the word accords with Chinese usage, for Giles's Dictionary gives the phrase 紳士商, *the gentry and merchants*, showing that merchants are not to be considered gentlemen.

Since the word *shinshi* has been adopted from Chinese to represent an English idea, and to avoid the use of the monstrosity セントルマン, it is not of importance to consider the Chinese use of the word. It is, however, of interest to note that the derivation of the word is much the same as that of *gentleman*. *Gentleman* is derived from the French *gentilhomme*, meaning a person of good, or noble, family. The word *gentil* was adopted without translation and changed to *gentle*. This use of *gentle* is now almost obsolete, and the word refers to disposition and not, as originally, to birth. In Giles's Chinese-English Dictionary *shinshi* is defined as *girdle-wearers, the gentry, or unemployed officials*. It refers therefore to birth, or rank, and not at all to disposition. For this reason, though the word *shinshi* would have been suitable to render the word *gentleman* in its original sense, it is now insufficient. A wider meaning must be given to it, unless we wish to revert to the old way of judging a man by his dress.

95. Good, Right, Well, (*yoi*).

(*a*) **Good** and **well** are adjectives meaning, beside other meanings, *satisfactory* or *suitable*. The important difference is that *well* cannot be used to QUALIFY a noun; it is used only as a predicate in such expressions as, *it is well, that is well*. It is wrong to say, *a well method*:—

It is as *well* without it as with it. Atte mo nakute mo *ii*.

In times of peace *it* is *well* to prepare for war.

Work is *good* for the health if one does not do too much.

A *good* name is rather to be chosen than great riches.—*Old Testament*.

(*b*) **Right**, as an adjective, means *in accordance with law, or facts*:—

Though it is not *right* to divorce for convenience yet . . . .

Katte shidai ni rikon suru no mo *yō* nai ga . . .
Is it *right* to say—? —to iute *yō* gozaimasu ka.
Every way of a man is *right* in his own eyes,
But the Lord pondereth the hearts.—*Old Testament.*

Good and *well*, therefore, refer to what is *suitable*.

Right refers to questions of more importance.

Memorize: It is not always *right* to do that which we think it is *well* to do.

The common mistakes are:—

To use *well* as an adjective to qualify a noun.

To use *good*, or *well*, in speaking of a matter of right and wrong:—

Incorrect: Taking exercise is a *well* way to preserve the health.
Is it *well* to say the rich man a gentleman?
Correct: Taking exercise is a good way to preserve the health.
Is it *right* to call a rich man a gentleman?

Note.—*Right* has many other meanings, of which the following are important:—

Suitable: as, "He is the *right* man in the *right* place."
Correct in opinion: as, "You are *right* and I am wrong."
Sound in body: as, "Do you feel all *right* after your long walk?"

(*c*) **Well** is used regularly as an ADVERB, but the Japanese word *yoku* is rendered in many ways:—

Yoku dekita.	It is *well* done.
Ame ga *yoku* futta.	It rained *heavily*.
Yoku kimasu.	He *often* comes.
Yoku kowaremasu.	It *often* breaks.
Ano hito wa *yoku* dekiru.	He is very *able*.
Mō *yoku* narimashita.	He is *well* now.
Kyōju ga *jōzu* desu.	He teaches *well*.

Omae ni hayaku *yoku* natte morawanu to uchi no koto ga shikata ga nai.
Unless you get *well* soon everything in the house will be in disorder.

In giving advice it is common to use *better*:—

As it looks like rain you had *better* take an umbrella.
Ame ga furisō desu kara kasa wo motte o ide nasaru hō ga *yō* gozaimashō.
You had *better* do so (I think). Sō shita hō ga *yokarō*.

(*d*) *Yoi* is translated in various ways:—

That will do. Sore de *ii*. Will that do? Mō *ii* ka.

That is just *right*. Chōdo *yoi*.

When *hō* is used with *yoi* a comparison is implied, and therefore *better* is used :—

Iku *hō* ga *yoi*. You had *better* go. (*Than not go* is understood).
Motanai *hō* ga *yokarō*. I think you had *better* not have it.
Yoroshii hō de gozaimasu. He is *better*.

96. Glass (*koppu*), Cup.

A glass is made of GLASS ; a **cup** is made of some kind of earthen ware.

The common mistake is :—

To use *cup* for *glass*, on account of the resemblance of the Japanese word *koppu* (taken from the Dutch) to *cup*.

Memorize: We usually take cold drinks from a *glass*, which is made of glass ; and hot drinks from a *cup*.

97. Great, Large, Big.

(1) **Great** has various meanings as follows. In such cases *large* cannot be used :—

(*a*) *Exceeding or unusual in degree* :—

Great strength, speed, size, extent, care, progress, foolishness, trouble, love, power, sorrow, wealth, riches, etc.

A *great* distance, command of language, etc.

(*b*) *Important* : as, a *great* question, change, mistake.

Great is song used to *great* ends.—*Tennyson*.

A good heart is a *great* possession.—*The Spectator*.

Exclusiveness of purpose is the secret of *great* successes and of *great* operations.—*Napoleon*.

(*c*) *Holding a high position* in respect to power, office, or rank : as, a *great* general, statesman, man.

(*d*) *Extended in time* : as, a *great* delay, a *great* while. *Long* is commonly used in this case.

(2) **Great** means *large in number* :—

A *great* number, crowd, army, multitude.

In this sense it is more common to use *large* when we think of size rather than of number, as in the examples under (2):—

A *large* army, class, audience, attendance.

(3) **Large** is used in speaking of size:—

A *large* city, school, tree, house, field, man.

(4) **Big** is used in colloquial speaking in the same way as *large*. The use of the word *big* meaning *great, important,* seems to be growing in newspaper writing, but it is not well for a foreigner to try to use it:—

That is a *big* enterprise. *Big* folks have their ways.
Clay measured swords with '*big* men' of the legislature.

The common mistake is:—

To neglect the varied and wide uses of *great* in the sense of *important* and *exceeding*. (See the examples under *a* and *b*).

Note 1.—Some dictionaries say that the use of *big* in the sense of *large* expresses clumsiness, but, at the present time, often no such idea is in the mind of the speaker.

Note 2.—*Great* is used instead of *large* when the thing is unusually large either in reality, or, by comparison. For example, we may speak of Nagoya as the *great* Owari city (compared with other cities in Owari). In like manner we speak of the *great* toe compared with the other toes.

98. Hear, Listen, (*kiku*); See, Look, (*miru*).

(*a*) In Japanese the distinction is not always made between the voluntary actions of *listening* and *looking*, and the involuntary actions of *hearing* and *seeing*.

In English we make the distinction, and say, for example:—

Listen! (Commanding one to do a voluntary action). *Kike.*
We *hear* with our ears. (Speaking of an involuntary action).
Mimi de *kiku.*

In like manner we say:—

Look! *Miyō.* We see with our eyes. Me de *miru.*

Memorize: I *looked* but I *saw* nothing; I *listened* but I *heard* nothing.

The common mistake is :—

To use *hear* for *listen* or *ask* :—

Incorrect: It is good to *hear* attentively the teacher's speaking.

I went to *hear* the dictionary's price.

Correct: It is well to *listen* attentively to the teacher.

I went to *ask* the price of the dictionary.

We *see* a whole page and then we *look* at word after word.

We *listen* and *look* because we wish to *hear* and *see;* but we *hear* and *see* whether we wish to or not.

Are you *listening* to me? Watakushi no iu koto wo *kiite* oru ka.

Listen! Do you not *hear* something?

Chotto o *kiki* nasai. Nani ka *kikoemasen* ka.

(*b*) The following examples show some idiomatic uses of *look* and *see* :—

Let me *look at* (or, *see*) it, please. *Misete* kudasai.

I do not *see* it anywhere. Doko ni mo *mienai.*

What is he *looking* for? Nani wo *sagashite* oru ka.

It *looks* like rain. Ame ga *furisō* desu.

Go and *see* (or, *look*), please. Itte *mite* kudasai.

I want to *see* how it *looks.* *Donna* mono desu ka *mitō* gozaimasu.

To *look* down on (not, *to look down*). Mi-orosu.

A view *seen* (or, *looked* down on) from above. Mi-oroshita keshiki.

As in some of the above examples, *see* is often used when *look* might be used. Likewise *hear* is often used for *listen:* as, "Let us go and *see* the procession and *hear* the music."

(*c*) In Japanese *kiku* also means *to ask* :—

I will *ask* about it. *Kiite* mimashō.

I will go and *ask.* *Kiki* ni ikimasu.

Note.—We speak of the five senses of sight, hearing, smell, taste, and touch.

In speaking of the last three senses there are no pairs of verbs like *listen* and *hear, look* and *see.*

For instance, if there is smoke in the air we say, I *smell* smoke (involuntary); and if we wish to enjoy the odor of a flower we *smell* it (voluntary).

If a thing is bitter we say, It *tastes* bitter (involuntary); and we say, I *tasted* it to see whether it was bitter or not (voluntary).

We *touch* many things involuntarily, but we do not notice them. We also *touch* a thing, voluntarily, to determine, for instance, whether it is hard or soft, hot or cold, etc.

99. Heaven, Heavens, Sky.

Sky is most commonly used as the opposite of *earth*, meaning the arch above us:—

During a voyage there is little to be seen but *sky* and sea.
A red *sky* at night is a sign of fine weather.
The *sky* is overcast, so perhaps it will rain.

Heaven and *heavens* are used, in the same way as *sky*, to designate the regions above the earth, but they are also used in a more poetical way:—

In the beginning God created *heaven* and earth.
The *heavens* declare the glory of God,
And the firmament showeth His handiwork.—*Old Testament.*
Heaven and earth shall pass away, but My words shall not pass away.—*New Testament.*

Note.—The is always used before *heavens*, and it may be used before *sky*; but *heaven* has no article before it:—
Heaven and earth. Ame tsuchi. Under the *heavens*. Ame ga shita.

100. Heavy, Light; Severe, Strong, Slight.

When these adjectives are used with a noun the meaning is at once clear to a foreigner, though he cannot know the suitable adjective to use except by memorizing.

Notice the following idiomatic uses of these adjectives:—

A HEAVY rain, fall of rain, snow, fall of snow, fall of hail, frost.
A heavy, or, *rough*, sea; a *heavy*, or *deep*, sleep; a *heavy* meal.
A LIGHT rain, fall of rain, fall of snow, wind, frost.
A light sleep, meal; a ship of *light* draft.
A SEVERE storm, snow storm, hail storm, wind, winter.
A severe headache, illness, sickness, disease, pain, famine.
A severe examination, test, trial. AN EASY examination, test, trial.
A SLIGHT headache, illness, sickness, pain.
A slight, or *light*, wind; a *slow* current.
A STRONG wind, current of a river, or sea.
Strong tea, coffee, drink, medicine. WEAK tea, coffee, medicine.

Do not use *heavy* (*omoi*) in speaking of any kind of sickness.

Hold, Play, Practice.

Great difficulty is met with by Japanese students in finding a suitable verb to use when speaking of a SPORT, GAME, MATCH, or RACE. The above verbs are misused, and also *do, make, intend, try, engage*, and *have* are often misused in this connection.

101. Hold, Play.

The uses of these words are regular and do not present any special difficulties.

To hold is *to carry on according to some plan* :—

To *hold* a meeting, an *examination*, a *match*, a *ceremony*, an *inspection*, a *parade*, a *review*, *maneuvers*.

To play is *to perform for* AMUSEMENT :—

To *play* tennis, *cricket*, *cards*, *go*, or any GAME that is engaged in by two or more persons or, parties, according to fixed rules, in order to decide superiority. (See the Section on *Match, Race*).

102. Practice.

(*a*) **To practice** is *to perform often* in order to become SKILFUL :—

To *practice* fencing, wrestling, rowing, sailing, swimming, rifle shooting, reading, writing, or speaking, in a foreign language, signalling, giving orders, the use of a sextant (or an instrument or tool with which one is not familiar); baseball, football (or any game, when the chief purpose is to become skilful, as before a match).

(*b*) In general, therefore, we *practice* a sport (see § 92) or a lesson, but there are some sports that WE DO NOT PRACTICE : as, *hunting, fishing, bathing, swimming* (when the purpose is amusement only), *flying a kite*. We engage in such sports for amusement, but since they are not games the verb *play* cannot be used.

There is no one verb that can be used to speak of such sports. *To practice* cannot be used because our purpose is not to become skilful. The use of such a verb is avoided in the ways shown in the following examples:—

Do children in America *fly* kites as Japanese children do?

In summer it is common for boys to *go swimming* (or, *go to swim*) every day if there is water near.

We *go fishing* (or, *go on a fishing excursion*) every summer, and *go* hare *hunting* (or, *go on a hare hunt*) every winter.

When will the *practice of swimming* be begun? (If swimming is a lesson).

We can begin *to swim* in July, and it is good for the health to *bathe, swim,* and *fish* in the summer. In the winter we can *hunt,* or *walk,* for exercise.

Note.—There is a difference of usage in the spelling of *practice.* The verb is usually spelled *practise* and the noun *practice,* but Webster prefers the spelling *practice* in both cases and the Century Dictionary allows this spelling. It is more simple to follow this rule as this spelling conforms to the spelling of *practical* and *practicable.* There are so many irregularities in English spelling that it is useless to preserve one which a good authority like Webster prefers to avoid.

103. Engage in, Take Part in.

To engage in is a general term applicable to a match, sport, race, or game, but is not much used, unfortunately, in common speaking:—

In what games and sports do American students most commonly *engage?*

It is generally too hot in summer to *engage in* sports and games.

Do you think it is well for men to *engage in* matches and races like students?

To take part in is a general term commonly used in speaking of a CERTAIN *sport, game, match, race.* It differs from *to engage in* because it refers to *one* certain event, while *to engage in* refers to *any* sport, game, etc:—

Did you *take part in* the boat race or in the foot race?

No, I did not *take part in* either.

Did you *take part in* (or, *play in*) the baseball match?

Did you *take part in* (or, *row in*) the boat race?

104. Mistakes in the Use of 'Play,' 'Practice,' etc.

The various mistakes made can best be avoided by studying the examples in this section, and in the preceding three sections.

Rule.—We *play* a GAME; we *hold* MEETINGS of various kinds according to fixed PLANS; we *practice* a sport, a lesson, or anything in which we wish to become SKILFUL.

We went to Mukōjima *for* a boat *race*, and for amusement.

We go *for* rifle practice (or, we *practice* rifle shooting) every Saturday during part of the session, and a rifle match is *held* once a year.

Races and matches are commonly *held* on Saturday afternoons.

Games and sports *are* common among men, as well as students, in England, but in Japan they seem to be *for* students only.

On merchant ships a fire drill is frequently *practiced*.

In July lessons *are held* (or, *there are lessons*) in the morning only, and *there is preparation* (or, *preparation is held*) from half past seven to half past nine.

Target practice with the 5 centimeter guns will be *held* to-morrow.

105. Hope, Wish.

There is a clear difference between the meanings of these words.

To wish is simply *to desire*.

To hope is *to desire with some* EXPECTATION *of obtaining*.

Hence we do not *hope* for what is impossible, though we may *wish* for it. Thus we may say,

I *wish* the vacation would come soon.

But we cannot use *hope*, as it is impossible for the vacation to come before the fixed time.

If I say,

I *hope* some one *will* tell me about it.

It implies that I *expect* some one to tell me, but when I express simply my desire I say,

I *wish* some one *would* tell me about it.

106. The Objects of 'Hope' and 'Wish.'

(*a*) The greatest difficulty for Japanese students is, however, not in the meanings of the verbs, but in determining the form of the clause that follows.

Rule 1.—Never use *will* or *shall* after *wish*. *Wish* is often used with the subjunctive mode.

Hope is never used with the subjunctive mode, but *hoped* is used before *would* (the past tense of *will*.)

Memorize the following sentences:—

I *wish* it *would* clear up. Dōka tenki ni *shitai* mon'de gozaimasu.

I *hope* it will be fine to-morrow. Ashita tenki ni *shitai* mon' da.

I *hope* he *is* here. (I do not know whether he is here or not).

I *wish* he *were* here. (This implies that he is not here).

Note.—In the following, and similar sentences, *would* is not in the subjunctive mode but is the past tense of *will*:—

I *hoped* that he *would* come. Kureba *ii* to omotta.

(*b*) **The infinitive mode** after *hope* and *wish* expresses purpose:—

To *hope* to do something. To *wish* to do something.

In this case also, the use of *hope* implies some expectation of accomplishment.

Rule 2.—Use the infinitive mode after *hope* and *wish* only to express purpose.

Memorize the following sentences:—

He *hopes to become* a scholar. (Probably he can became one).

He *wishes to go* abroad to study.

(*c*) **To wish** means *to express a wish in favor of*;—

I *wish* you a safe *journey*. Go tōchu o tsutsuga nakū.

In this case the object of *wish* is a noun. *To hope* has no such use as the above.

Rule 3.—The object of *to hope* is always a clause.

The object of *to wish* is a clause except in such sentences as, I *wish* you a happy *New Year*.

Note 2.—The phrase, "I wish you the same" (meaning, I wish the same for you), is used when both the speakers are in a similar condition. On New Year's Day it is common to say, "I wish you the same," in reply to the greeting "I wish you a happy New Year."

We never say, "I *hope you* the same."

We say "I *hope* so," in which case *so* represents a clause.

107. Mistakes in the Use of 'Hope' and 'Wish.'

The common mistakes naturally arise from the difficulties mentioned in the preceding sections; they are:—

(*a*) To use *hope* for *wish*, and *vice versa*.

(*b*) To use the subjunctive mode after *hope*; and *will*, or *shall*, after *wish*.

(*c*) To use the infinitive mode after *wish* and *hope*, when no purpose is expressed.

(*d*) To use a pronoun, or a noun, as the object of *hope*, or *wish*:—

Incorrect: (*a*) My teacher was accustomed to say that, I *wish* that you will become great man.

(*b*) Those books are not so difficult. I *wish* you *will* read them.

(*c*) I *hope* the days *to pass* fast.

(*d*) I *hope you* to preserve your health during the vacation.

Correct: (*a*) My teacher was accustomed to say that he *hoped* I *should* become a great man. (Or, to say, I *hope* you *will* become a great man).

(*b*) Those books are not very difficult. I *hope* you *will* read them.

(*c*) I *wish* the days *would* pass quickly.

(*d*) I *hope* you *will* be in good health (or, *will* be careful of your health) during the vacation.

Thank you; I *hope* you *also* will be well (or will be careful).

108. How, What, (*ikaga*).

The adverb *how* and the adjective *what* have very different uses in English, though in Japanese both are rendered by *ikaga* or *dō*. Thus we say:—

How are you? *Ikaga* irasshaimasu.

What do you think? Anata wa *ikaga* omoimasu.

It is quite wrong to follow the Japanese idiom and say,

How do you think?

It is necessary to consider the meanings of the two English words and to avoid translating *ikaga* by *how* in every case.

(*a*) **How** is an adverb meaning *in what condition* :—

How is the road? Michi wa *ikaga* de gozaimasu.

(*b*) **How** has also the very different meaning, *by what means, in what manner* :—

How did that happen? *Dō shite* ano koto ga dekita ka.

How will this suit you? Kore wa *ikaga da.*

Do you know *how* photographs are taken?

Shashin wa *dō shite* toru mono desu ka go zonji desu ka.

How do you say *o kinodoku* in English?

(*c*) **How** also means, *to what degree, extent,* etc. :—

How much, *ikura, dono kurai; how* many, *ikutsu; how* long, nagasa wa *nani hodo.*

How cold do you think it was last night? It was about forty degrees.

(*d*) **What** is an interrogative adjective :—

What kind of man is he? *Dō iu* hito desu ka.

What had I better do? *Dō* shitara yokarō.

What is your opinion? Anata no oboshimeshi wa *ikaga* de gozaimasu.

What letter in the English alphabet is most used?

109. Mistakes in the Use of 'How.'

(*a*) **A very common mistake is** :—

To say, *How do you think?* for *What do you think?*

This common piece of Japanese English seems to mean :

By what means do you think?

For if we say :

How do you see? I see with my eyes.

How do you hear? I hear with my ears.

Such questions and answers are useless; and so, therefore, are the question and answer :

How do you think? I think with my mind.

This expression is so firmly fixed in the minds of many older students that it seems impossible to remove it. It is

desirable, therefore, to prevent it from becoming fixed in the minds of younger students.

(*b*) **Another common mistake is** :—

To say, for example :—

What do you think *of* spending the vacation?

What do you think he would like to go abroad?

This is wrong, though the following sentences are right :—

What do you think of spending the vacation in travelling?

What do you think of doing to-morrow?

The two cases would seem to be similar, but the meaning of the first incorrect sentence appears to be :—

How will you *spend* your vacation? Tell me your thoughts.

In such cases—whatever be the reason—we say :—

How do you think of *spending* the vacation?

How do you think he *would* like to go abroad?

Note 1.—It may seem that, *How do you think?* Is of the same construction as the common question, *How do you feel?* But to the latter question we cannot reply, I feel *with* . . .

The meaning is, *In what condition* do you feel? and the reply is, I feel *quite well*, or some such answer.

110. 'How' and 'What' in Exclamatory Sentences.

Many of the exclamatory sentences in common use may be formed by using either the adverb *how*, or the adjective *what;* but when two similar constructions are used confusion is apt to arise, and neither one is used correctly. In this case the use of *how* is simpler and wider, so it is better to use it as much as possible.

(*a*) **How** means *to what degree?* but it is used in modern English without any interrogative meaning :—

How tiresome the race was!

The order of the words must be carefully noticed. It is: (1) *How* (2) the adjective or adverb (3) the subject (4) the verb :—

How hard the wind blew! Hidoi kaze deshita *koto.*

How pleasant the rain is! Ame ga futte kite kekkō desu ne.

How kind he is! *How* glad I was to see him!

How difficult the entrance examination on algebra was!

How troublesome it must be to have only a limited amount of fresh water, and *how* glad they must be when the voyage is over!

Rule.—*How* is always followed, in an exclamation, by an adjective, or an adverb, and the verb follows the subject.

(*b*) **What** must be used in an exclamatory sentence when a noun is qualified, but such cases are comparatively rare. The order is similar to that above: (1) *What* (2) the noun (3) the subject (4) the verb.

What is always immediately followed by *a*, or *an*, except before nouns not used in the plural number (as abstract and material nouns): —

What a troublesome *language* every language is except our own!

What mistakes we often make even in our own language!

What scenery it was! *What fruit* there was everywhere!

How solemn a truth we express naming our work in this world our 'calling'! *What a* calming, elevating, ennobling *view* of the tasks appointed us in this world this word gives us!—*Trench.*

Some of the sentences under (*a*) cannot be expressed by the use of *what*, so we see that the construction is less useful, and more complicated, than the construction with *how*. (See Note 2). It would be a good exercise to express the meanings of the sentences under (*b*), by the use of *how*.

Note 1.—The following form of an exclamatory sentence is applicable to only a few cases:—

How tiresome *a* race *it* was!

Note 2.—The use of *what* is unnecessary in the following cases in which *how* may be used:—

What a tiresome *race* it was! *What* a kind *man* he is!

What a difficult entrance *examination* on algebra it was!

Note 3.—In such sentences as the following an adjective is understood:—

How the rain fell! *What* a day it was!

The meaning is determined by the connection, it might be:—

How hard the rain fell! *What* a *pleasant* day it was!

111. Mistakes in Exclamatory Sentences.

Common mistakes are:—

To use *how* for *what*, and *vice versa*.

To place the words in every order except the right one:—

Incorrect: *How* students are the lovely and reliable!

What lonesome it is on such a time!

What unpleasant we become when wind blew!

How our mind is encouraged by national flag!

How your parent will be glad to see you!

Correct: *How* unreliable is the English of students!

How lonesome it is at such a time!

How unpleasant it is (for us) when the wind blows!

How (greatly) we are encouraged by the sight of the national flag!

How glad your father will be to see you!

112. If, When.

The meanings of these words are usually very different in English, but since they may be rendered in Japanese in the same way, mistakes are common. Thus we say,

If any one comes. Dare ka tazunete *kitara*.

When you come back...O kaeri ni *nattara*...

In both cases the conditional past tense is used in Japanese, but in English the meaning is quite different.

If means *supposing that* and expresses UNCERTAINTY.

When means *at the time that* and expresses CERTAINTY, or what is practically certain:—

If parents teach well and set a good example (which is *uncertain*) *when* the child grows up (as he almost *certainly* will) he will certainly not disobey the parents' teaching.

Oya taru mono ga yoku oshiete zen ni *michibikeba* seichō *shite nochi* mo oya no oshie ni shitagawanai nado to iu koto wa kesshite gozaimasen.

When the time to bear fruit comes, even *if* it is let alone the fruit ripens.

Mi no naru jisetsu ni *nareba* uchi-sutete *oite mo* mi ga jukushimasu.

When the shore *is won* at last,

Who *will count* the billows past?—*Keble*.

Notice in all the above examples that, though the action which is spoken of is FUTURE, the verb connected with *if* or *when* is in the PRESENT TENSE.

When the action spoken of is PAST, the verb connected with *if* or *when*, is in the PAST PERFECT TENSE :—

The Spartans prospered while they fought for victory; they *perished when* they *had achieved* it.—*Aristotle.*

Memorize the last two quotations above.

Common mistakes are :—

To use *if* for *when*, in speaking of an event that will almost certainly occur.

To use the future tense after *if* and *when* :—

Incorrect: *When* the New year's day *will come* I shall call on and congratulate you.

If examination *will* be over I will have time to read much books.

Correct: *When* New Year's Day *comes*, I shall call to congratulate you.

When the examination *is* over, I shall have time to read several books.

Note 1.—In some cases, as in expressing a general truth, either *when* or *if* may be used :—

When (or, *If*) the temperature falls to 32 degrees, Fahrenheit, water freezes.

The shape of water depends upon that of the vessel; *when* the vessel is square the water is also square.

Mizu wa hōen ni shitagatte utsuwa ga shikaku *nareba* katachi mo shikaku ni naru.

Note 2.—*When* is used in answers to questions as in the following examples :—

When is a boy said to become a man? *When* he is about eighteen.

When may we use 'madam?' *When* you are speaking to a lady.

113. Ill, Sick, Unwell.

Sick is used in speaking of the condition of one who is suffering from a sickness, or, a disease.

Ill is generally used in England with the same meaning.

The Century Dictionary says: "There has been some tendency in England to confine *sick* to the distinctive sense of *nauseated*, but in America

the word has continued to have its original breadth of meaning as found in the Bible and Shakespeare."

In such a case as this it may be better to use the word *sick* in America, and the word *ill* in England.

Unwell refers to the condition of a person who has no definite sickness, but who is not in his normal condition :—

He is *unwell*, but not *sick* enough to make it necessary to stop work.

He was *sea-sick* during the whole voyage, as he was *unwell* before starting.

114. In, For, Within.

In has the widest use of these words in speaking of a space of time :—

The Korea can go from Yokohama to San Francisco *in* ten days.

With the future tense *in* means *at the end of* :—

The next steamer will start for Vancouver *in* a week.

Within means *before the end of*, and is used in speaking of future time :—

I can finish preparing *within* (or, *in less than*) a week.

For means *to the extent of* :—

We sailed *for* a month without seeing a ship.

No other steamer will sail for Vancouver *for* two weeks. Or,

Another steamer will sail for Vancouver *in* two weeks.

A pair of shoes lasts *for* about three months.

Memorize: He will start for England *in* a week, and will stay there *for* a year at least; but he must come back *within* a year and a half.

115. In, Into, To, (*ni*).

In means *inside of*, **to** denotes motion toward a place, and **into** (*in*+*to*) denotes entrance, being accompanied by a verb expressing motion :—

He *went into* the hold of the ship, found a man hiding *in* a box, and went *to* the cabin to tell the captain.

He *put* the money *into* his purse while he was *in* the ticket office, but when he opened it the money was not there.

He was like a frog *in* a well until he *went* out *into* the world.

Into is also used to denote change from one form into another :—

Water is *changed into* vapor by heat.

We were *divided into* two parties with twenty in each party.

The common mistake is :—

To use *to* for *into*, to express change of form :—

Incorrect : We *separated to* two parts for the hare hunting.

I feel difficult to *translate* Japanese *to* the English.

Baggages sent safely *to* every direction.

Correct : We *separated into* two parties to hunt hares.

It is difficult for me to *translate* Japanese *into* English.

Baggage sent safely *in* any direction. (Or, *to* any place. In this case *in* has a meaning quite different from that above).

Memorize : We go *to* a house, we next *go into* the house, and then we are *in* the house.

Note.—We may use *in* without an object (as if it were an adverb), but *into* cannot be so used. For example, we say,

Walk in, but not, *Walk into.*

116. In, Of, Among, (*no uchi ni*).

Of, when used as the equivalent of *no uchi ni*, denotes division of a class into TWO PARTS ; but it also means *among.*

Among means simply *inside a class,* and is used instead of *in* which is not used in this sense :—

Some *of* us wish to go (the others do not).

Watakushi domo *no uchi ni* ikitai mono mo aru.

Some *of* you may go (the others may not).

He is the first *among* scholars. (*i. e., in* the class of scholars).

Gakusha *no uchi ni* dai ichi de aru.

English is the most difficult *among* foreign languages.

Who was of the highest rank *among* those present ?

Note.—Of may be used instead of *among*, as in the last two examples; but *among* cannot be used to denote division into two parts.

The common mistake is :—

To use *in* for *of*, or, *among*, in speaking of a class :—

Incorrect: Who is best speaker of English *in* first class scholars?

Which is the strongest *in* European navies?

In our English lessons the conversation is most interest.

Correct: Who is the best speaker of English *among* the scholars of the first class?

Which is the strongest European navy? (No preposition is needed in such a sentence).

Conversation is the most interesting *of* (or, *among*) our English lessons.

Memorize the last three sentences above.

117. In spite of, Though.

Though is a conjunction, and is used before a CLAUSE.

In spite of is a preposition, and is used before a NOUN, or a pronoun:—

I shall go even *though it rains.* I shall go *in spite of* the *rain.*

In spite of his *firing* a great many shots the number of wolves increased.

Nam-patsu to nashi teppō wo *utte mo* ōkami no kazu ga dan-dan fuete kita.

He will not stop smoking *though* it injures him.

Karada no gai ni *natte mo* tabako wo yamenai.

Memorize the first two examples above.

The common mistake is:—

To use *in spite of* for *though*, before a clause:—

Incorrect: *In spite of he is seasickness* he must do his duties.

In spite of it is the bad weather I attended to school every day.

Correct: *In spite of seasickness* (or, *Though he is seasick*) he must do his duties.

In spite of bad weather I went to school every day.

118. Intend, Plan.

To intend expresses purpose; but, like *to try*, when it is used in the past tense, its use sometime implies that the purpose was NOT ACCOMPLISHED:—

What do you *intend* to do to-morrow? Or,

What *are* you *going* to do to-morrow?

(The first question refers to a design more than the second does, but the distinction is not important.)

I *intended* to call on you to-day, *but* a friend called and I could not do so.

As in the last example, a clause beginning with *but* often follows the use of *intended*.

To plan expresses purpose, and some preparation to accomplish the purpose. It may be used in the past tense, even when the purpose is accomplished. In the following example INTENDED refers simply to a purpose, and no clause is understood :—

He *planned* the journey, and read about the places he *intended* to visit several months before he started.

Memorize the examples given above.

Common mistakes are :—

To use *intended* when the purpose is accomplished.

To use *to intend* when no verb is needed :—

Incorrect : I *intended* a travelling.

As I very often told you the preceding house was very narrow and inconvenient, so I *intended* to remove from it and to live at another larger one. Finding out a new house I removed to it day before yesterday.

I *intended* to ascend Mt. Hiei and starting in early morning I reached the top at the noon.

Correct : I *planned* a journey.

As I have often told you my house was very small and inconvenient. I *planned* to remove to a larger house, and, finding a suitable one, I moved the day before yesterday.

One day I *ascended* Mt. Hiei. Starting early in the morning I reached the top about noon.

Note 1.—The form, I *intended* to have written (but I did not), is frequently met with, but it is condemned by some grammarians who reason that the form, I *had intended* to write, is correct.

119. Intimate.

Intimate is given in some dictionaries as a noun meaning *intimate friend*. This use of the word is now seldom heard, and is seldom met with in modern books. Unless there is special intimacy we speak simply of *a friend*. If we wish to indicate a close relation we say *an intimate friend*, or, *a dear friend*.

120. It, That, or This, (*kore, sore*).

That and **this** are demonstrative pronouns corresponding to *sore* and *kore*, or demonstrative adjectives corresponding to *sono* and *kono*.

It (and the plural *they*) is a pronoun used in speaking of something MENTIONED BEFORE; it is not usually represented by any word in the Japanese sentence, but sometimes it is represented by *sore* or *kore* in which cases *that* or *this* is often misused for *it* :—

What is *that*? *Sore* wa nan desu.
It is a dictionary. (Sore wa) jibiki desu.
Is *this* yours? *Kore* wa anata no desu ka.
Yes, *it* is mine. Hai (*sore* wa) watakushi no desu.

But if we are speaking of something that has NOT BEEN SPOKEN OF before, we say :—

That is a dictionary. *Sore* wa jibiki desu.
This is mine. *Kore* wa watakushi no desu.

Common mistakes are :—

(*a*) To use *it* when no noun has been spoken of before.

(*b*) To use *that*, or *this*, for *it* to represent a noun spoken of before :—

Incorrect : (*a*) How long have you studied English? *It* is about five years.

(*It* has no meaning in such a case, because there is no noun in the question for which it can stand.)

(*b*) What was the most troublesome *thing* in your cruise? That was the scarcity of fresh water.

This is a good book isn't it? Where did you get *this*?
That dog bites every body; *that* owner must kill *it*.
Correct : How long have you studied *English*?
I have studied *it* about five years.
What was the most troublesome *thing* in your cruise?
It was the scarcity of fresh water.
This is a good book, is *it* not? Where did you get *it*?
(*Kore* wa ii hon desu ne. Doko de o motome desu ka).

That dog bites everybody; *its* owner must kill *it*.

(*Sono* inu wa dare de mo kamimasu. *Sono* mochinushi wa *sore* wo korosaneba narimasen).

Memorize the last two examples above.

Note 1.—It is very often used as the grammatical subject of a sentence, representing a clause:—

How long did *it take to row there* (=*to row there take*)?

It (=*To row there*) took an hour and a half.

Note 2.—*It*, or *that*, may be used as in the following case:—

What is the stimulus to literary production? *It* is no easy question to answer.—*The Spectator*.

121. Kind, Sort.

Kind and *sort* are used far too much by Japanese students.

Kind, or **sort**, meaning *the essential quality; a species*, is used as follows:—

What *kind* of book is that? It is a grammar.

Books of that *kind* are too difficult for students.

A sponge seems to be a *kind* of plant, but it is a *kind* of animal.

What *kind* of tree is the fir? It is a *kind* of pine, or, It is an evergreen.

Education is only like culture—it changes the size but not the *sort*.—*H. W. Beecher*.

Common mistakes are:—

To use *kind* in replying to the question *What kind . . . ?*

To use *kind* with *such* (=*of that kind*):—

Incorrect: What *kind* of weather was it?

It was the *kind* of rainy weather.

Such a *kind* of reading of difficult books is not profitable.

Some novels are the *kind* of essays.

Correct: What *kind* of weather was it? It was rainy.

The reading of *such* difficult books is not profitable.

Some novels are a *kind* of essay.

122. Know, Know of.

There are certain things which we can KNOW OF, or KNOW ABOUT but which we cannot KNOW. For example, we *know about* the north pole, and some explorers *know the region* near it, but no one can ever be said to *know the north pole*.

To know (*t. v.*) means *to have definite information about.*
To know (*i. v.*) means *to be informed.*

These definitions do not suffice to guide a foreigner to the proper use of these two verbs. In fact, if we follow the first one, it would be right to say that we *know the north pole*, but it is wrong to do so.

(*a*) We say that we *know* a city, the roads near our home; the history, customs, laws, etc., of a country; grammar and other sciences; a poem; etc. This means that we have learned these things.

When we say that we KNOW OF a poem, a city, etc., it means that we have heard, or read, their names.

If we say that we KNOW ABOUT a person, or a thing, it means that we know more than the name, but not enough to enable us to say that we *know* the person, or the thing.

(*b*) **To know** (*t. v.*) also means *to be acquainted with.* It is used in speaking of a person, only when we have spoken with that person as an acquaintance. The verb is often qualified, as in the following examples:—

I *know* him *by sight*. I *know* him *by name*. I *know* him when I see him.

I *know of* Mr. A. and I should like to *know* him.

Nearly every one *knows of* the Prime Minister, and many *know about* him, but only his acquaintances *know* him.

Memorize the last two sentences above.

(*c*) *To know* mean also *to understand as being truth*, or *to understand by experience.* The object is usually a clause:—

When you *know* a thing, to hold that you *know* it; and when you do not *know* a thing, to allow that you do not *know* it;—this is knowledge. *Confucius.*

Now I *know* in part; but then shall I *know* even as also I am *known*.—*Paul.*

If ye continue in my word, then are ye my disciples indeed, and ye shall *know* the truth, and truth shall make you free.—*Jesus.*

Note 1.—The same distinction is made between what we HEAR, or ARE TOLD, and what we HEAR OF, or ARE TOLD OF. Thus we may *hear of* a story without *hearing* all the words of the story:—

I have *heard of* such a fable, but I have never *heard it.*

Note 2.—See § 5 for the difference between *to know about* and *to know of.*

123. Mistakes in the Use of 'Know.'

If the question is asked, What things can be said to be known? it is perhaps impossible to give an answer, but English people never misuse the word. The examples in the preceding section are better than a precept.

Common mistakes are:—

To use *to know* for *to know of,* and *vice versa :—*

Incorrect: Do you *know* the new President of the United States?

To choose a proper book it is better to ask the advice of some one who *knows* well *of* your tastes.

Is not that the the famous pond of Shinobazu? Yes, all right, how do you *know of* it?

Correct: Do you *know* anything *about* the new President of the United States? (See Note 1.)

In choosing a suitable book, it is better to ask the advice of some one who *knows* your *tastes* well.

Is not that the famous Shinobazu Pond? Yes (you are right), but how did your *know it.*

Note 1.—The meaning intended by the incorrect question above probably is, Please tell me something about the President.

In a democratic country like the United States it is correct to ask, Do you *know* the new President? for many people know him. In Japan it is unnecessary to ask an American the question, Do you know anything *about* the President? for of course every one knows something about him.

Note 2.—English-speaking children sometimes make what seems to be a mistake in the use of *to know.* For example, a child about four years old asked the question, "Do you *know* Moses?" and added, "*I know* him." Since Moses died thousands of years ago this use of *know* is incorrect, but to the child's vivid imagination it was correct.

124. Know, Learn, (*shiru*).

To learn means (1) *to receive instruction* (*narau*); (2) *to gain knowledge* (*shiru*).

This second meaning of the word is commonly neglected by Japanese students, who think of *to learn* as being always related to *to teach* :—

First we *learn* a lesson, or any fact and then we *know* it. (Just as first we *go* to a place and then we *are* in that place).

The common mistake is :—

To use *know* for *learn* in speaking of the beginning of knowledge :—

Incorrect: I *know* from a news that Ri Kō Shō died.

I *know* from a magazine that a kind of bird named magpie can speak few words.

Correct: I *saw in* (or, *learned from*) a newspaper that Li Hung Chang is dead.

I *learned* from a magazine that a bird called the magpie can utter a few words.

Memorize the last two sentences above.

125. To last (*tsuzuku*), To end (*owaru*).

These words are quite different in meaning but, because the the NOUN *last,* is similar in meaning to the noun *end*, the VERB *to last* is often misunderstood to mean *to end.*

To last means *to continue.*

Memorize: The ship cannot sail so long as this storm *lasts.* When the storm *ends,* the ship will sail.

The common mistake is :—

To use *to last* for *to end,* in speaking of the finish.

Incorrect: The examinations *lasts* on the end in this month.

How long does the vacation *last?* It *lasts* on 10th of September.

Correct: The examination *ends* at the end of this month.

How long does the vacation *last?* It *lasts* two months.

126. Lately, Soon.

Lately refers to past time.

Soon refers to future time :—

He came *lately.* He will come *soon.*

The difference in use is quite clear, but on account of the same Japanese word being used for both words, *lately* is often misused.

The common mistake is :—

To use *lately* for *soon* in speaking of future time :—

Incorrect : The electric railway will be opened *lately.*

Correct : The electric railway will be opened *soon.*

127. Lay (*oku*), Lie (*neru*).

In forming the past tenses of the verbs *to lie* and *to lay* mistakes are often made even by English-speaking people.

To lie is intransitive ; the present participle is *lying*, the past participle *lain*, and the PAST TENSE *lay* :—

I *lay* down, but I could not sleep. *Nete* mo nerarenakatta.

To lay is transitive ; the present participle is *laying*, and the past participle and the PAST TENSE are *laid* :—

He *laid* a book on the table. Hon wo tsukue ni nosete *oita.*

A ship *lay* at anchor near by.

He *lay* (*i. v.*) down in the bottom of the boat and I *laid* (*t. v.*) a blanket over him.

128. Lead, Take, (*tsureru*); Follow, Accompany.

To lead is *to guide* by drawing along. Hence, in speaking of the physical action, we lead one whose WILL SUBMITS to ours.

We take (*tsurete yuku*), or *bring* (*tsurete kuru*), a person to a place which we know better than he does :—

We lead a helpless person, a little child, or an animal.

One can *lead* a horse to water but he cannot make it drink.—*Proverb.*

A master *takes* a servant (*tomo wo tsureru*) on a journey with him.

To follow corresponds to *to lead*. One *follows* the person who leads , and to whom his WILL SUBMITS.

To accompany, or, more commonly, **to go with** (*tsuite yuku*) has a much wider use, like *to take* :—

An animal *follows* its master. Soldiers *follow* their captain.
We *go with* a person who knows the way better than we do.
A servant *goes with* (or, *accompanies*) his master on a journey.

Memorize the first five examples above.

Common mistakes are:—

To use *lead* for *take*, and *follow* for *go with*:—

Incorrect: I will *follow* you. May I *lead* friend to call on you?
Follow me. Or, I will *lead* you.
You had better to *accompany* the servant with you for it is danger.
Correct: I will *go with* you (if you will allow me).
May I *bring* a friend to call on you.
Please *come with* me. Or, I will show you the way.
You had better *take* the servant with you for it is dangerous.

Note 1.—*Lead* and *follow* have similar uses in speaking of mental or moral actions. We *follow* one to whose leading or will we submit:—

A disciple *follows* his master, or his master's teaching.
Send out Thy light and Thy truth; let them *lead* me.—*Old Testament.*
Whosoever will come after me, let him deny himself, and take up his cross and *follow* me.—*New Testament.*

Note 2.—The principal person of a party is *accompanied* by another or others. Hence it is polite to say, I *accompanied* him; and we do not say, He *accompanied* me, unless I am clearly the principal person.

129. Learn, Study.

To learn means TO GET INFORMATION, either with or without effort.

To study means TO LABOR *in order to get information.*

Memorize: We *learn* some things without *study*. If we *study* hard we generally *learn*, yet sometimes we *study* but we do not *learn*.

The common mistake is: To use *to learn* for *to study*:—

Incorrect: I *learned* in that school during four years.
I *learned* by that teacher in my primary school age.
Correct: I *was in* (or, *studied in*) that school four years.
I *was taught by* (or, *I studied under*) that teacher during my course in the primary school.

130. Letter, Character, Word, (*ji*).

A letter is a mark used to represent a SOUND. It is not used in speaking of the sign of an object as *character* is. Letters arranged in a certain order form an *alphabet.*

A character is a sign of an OBJECT thought of: as, a Chinese *character.*

A word is a collection of letters, or a vocal sound.

Kana are *the Japanese* SYLLABLES, or *the signs of the Japanese* SYLLABARY. A *syllabary* corresponds to an alphabet of letters. We might speak of *the Japanese alphabet.*

Memorize: A Chinese *word* is written with one or more *characters;* an English *word* with one or more *letters;* and a Japanese word with one or more *syllables, or characters.*

Common mistakes are:—

To use *letter* for *word* or *character.*

To translate *kana* in various incorrect ways:—

Incorrect: My mother gave me a book of Japanese *alphabet,* and taught me *word* after *word* very slowly.

In the back side of the monument was stated following letters:...

Correct: My mother gave me a Japanese *syllabary* and taught me *syllable* after *syllable* very slowly.

On the back of the monument the following *words* were inscribed:...

Note 1.—We speak of **Roman letters** (*Romaji*), and of *Romanizing* Japanese words.

Note 2.—**An ideograph** is a picture, or a sign, of an object: as, an Egyptian *ideograph.* We may speak of a Chinese *ideograph,* but it is better to use the word *character.*

131. Like, Wish.

Both these words may be expressed in the same way in Japanese:—

Would you *like* to go there next Saturday?

Do you *wish* to go there next Saturday?

Tsugi no Doyōbi asoko ye *ikitai* to omoimasu ka.

(*a*) **Like** is used in the present tense to express feeling at present, or at all times :—

How *do* you *like* this (now)? Kore wa ikaga de gozaimasu.
Do you *like* novels (in general)? Shôsetsu wa o *suki* desu ka.
I do not *like* to go but... Iku no wa *iya* da ga...

(*b*) **Like** is used chiefly with *would*, or *should*, in speaking of feeling about a FUTURE event :—

Would you *like* to live in a foreign country (if you could)?
He said that he *would like* to go, but that he is too busy.
I *should like* to know how much it would cost to go.
He *would like* to be a scholar but he cannot study.
Gakusha ni *naritai* ga benkyō ga dekinai.

(*c*) **To wish**, on account of its meaning, *to desire*, has a reference to the future when used in the present tense. The future tense of *to wish* is seldom used :—

Do you *wish* to live in a foreign country (in the future)?
I *do* not *wish* to go (now). *Ikitaku* nai.
He *will wish* he had studied better when he becomes a man.

The common mistake is :—

To use *do you like*, or *will you like* in speaking of a future event :—

Incorrect: *Do* you *like* to do a travel in next vacation?
Don't you *like* to ascend the mountain with me to take a view at crimson maple leaves? If you would I should call on you.
Correct: *Would* you *like* to travel in the next vacation?
Would you not *like* to ascend the mountain with me to look at the crimson maple leaves? If you *would* I will call for you.

Note.—**Like** is seldom used with *will* or, *shall*.

For example, if one is CERTAINLY going to live in a foreign country we may say :—

Do you think you *will like* to live in a foreign country?

132. Uses of 'Like' and 'Wish.'

There are three common forms of questions and answers :—

Memorize: (*a*) *Would* you *like* to...?
Yes, I *should like* to...No, I *do* not *wish* (or, *care*) to...

(*b*) *Do* you *like* to...?

Yes, I *like* (very much) to... No, I *do* not (much) *like* to...

(*c*) *Do* you *wish* to...?

Yes, I *wish* (very much) to... No I *do* not (much) *wish* to...

Notice the irregular negative answer to the first question.

Note 1.—There is a slight difference in meaning between, *Would* you *like* to...? and, *Do* you *wish* to...? The former question shows that the action depends upon something else than your desire; but the use of the present tense *do you wish* indicates that the action depends on your *wish* only.

Thus we say, I *wish* to have it done by him (Ano hito ni shite *moraitai*); when we think that he can do it.

If, however, we think it is uncertain whether he can do it or not we say, I *should like* to have it done by him (*if it be possible*). Ano hito ni shite *moraitai* mono da ga.

We unconsciously make such a distinction in speaking, but it is not an important one for a foreigner to make.

Note 2.—Sentences like the following have just the same meaning:—

I *wish* I *were* a little taller, or, I *should like* to be a little taller.

Mō sukoshi sei ga takakereba *ii* no ni.

133. Little, Small.

(1) **Little** has various uses as follows. In these cases *small* is seldom used:—

(*a*) *Not much; of small quantity, degree:*—

Little joy, profit, pain, command of English; a *little* water, iron, walk, rest.

(*b*) *Petty in character; mean; narrow:*—

A *little* soul, mind, quarrel, war, man.

Little refers in this sense to character and not to position; hence we do not say, a *little* general, but, a general of *little* ability.

(*c*) *Not of great duration or extent; not long:*—

A *little* while, distance, visit, journey.

In this sense *short* is more often used than *little*.

(2) In addition to the above uses *little* means:—

Small in number: as, a *little* army.

Small is perhaps, more frequently used in this sense:—

A *small* army, school, attendance, class, meeting.

In speaking of size no rule can be given. In most cases either word may be used:—

A *small*, or, a *little*, house, child, man.

Note 1.—Remember the common phrases:—

A *small* matter, a *small* quantity of, a *small* number of.

The *little* finger, the *little toe*.

Note 2.—*Little* is often associated with the feelings as *small* is not. Thus we say, a pretty *little* child, or, a dear *little* child, meaning that the child is lovable, but we should not say, a pretty *small* child, or, a dear *small* child.

134. Lovely, Dear,

Lovely means *attractive*, or *beautiful*. It describes the person, or, thing, spoken of, and NOT THE FEELINGS of some one concerning that person or thing:—

To make us love our country, our country ought to be *lovely*.—*Burke*.

Whatsoever things are *lovely*, think on these things.—*New Testament*.

Dear means *beloved* and, unlike *lovely*, describes the FEELINGS of some one about a person, or thing:—

The members of one's family are *dear* to him, though they may not seem *lovely* to others.

Lovely things usually become *dear* to us if we think of them, but there are *lovely* things that are *dear* to no one.

That which is *dear* to me is not always *lovely*; and that which is *lovely* is sometimes not *dear* to me.

Memorize the last sentence above.

Rule.—*Dear* refers to the feelings; *lovely* does not.

The common mistake is:—

To use *lovely* for *dear*, to express the feelings of the speaker:—

Incorrect: I very much welcomed by my *lovely* parent and brothers.

Anything was not so delightful, to me as I saw the *lovely* face of my parent again.

Correct: I was warmly welcomed by my *dear* parents and brothers. (*Parent* is ambiguous: it means either *father*, or *mother*. Do not use it in the singular.)

Nothing was so delightful to me as to see the *dear* faces of my parents again.

Note 1.—**Lovely** is also defined as *fitted to excite love.* One's parents are therefore *lovely* to him. But in speaking, as in the sentences above, *lovely* seems to have the more common meaning of *attractive*, or *beautiful.*

Note 2.—**Loving** means *affectionate:* as, a *loving* father, friend, son. In the above incorrect sentences if you are thinking of the love of your parents TOWARD YOU, say *my loving parents.*

Note 3.—**Lovable** means *worthy of love:* as, a *lovable* person. This does not imply that we love the person spoken of. Though he is worthy of love we may not know him well enough to love him. Nor does it imply that the person is loving toward us. He has a *loving* disposition, but he may not love us either because we are not *lovable*, or because he does not know us.

135. Man, Person, People, (*hito*).

Since all these words may be rendered by the one word, *hito*, in Japanese, mistakes are common.

(*a*) **Man** means sometimes *the human race, mankind.* In this sense it is used as an abstract noun.

The life of *man* is like bearing a heavy burden on a long road.
Hito no isshō wa omoni wo ōte tō-michi wo yuku ga gotoshi.

When we speak of the duty of *man*, what is it?
Sono *ningen* no nasu beki michi to wa donna koto ka.

Man when he born is not able to know this.
Hito wa umare nagara ni shite kore wo shiru mono ni arazu.

(*b*) **Man** has the common meaning, *an adult male person.* (See Notes 2 and 6).

Note 1.—In speaking of all human beings we say, irregularly, *man* and not *the man.*

(*c*) **A person** is a *human being*, either a man, woman, or child. It is used either in the singular, or the plural number, and it is the word generally used with an adjective of number:—

We speak not as pleasing *men*, but God, who proveth our hearts.—*Paul.*

The *man* of perfect virtue wishing to be established himself seeks to establish others.—*Confucius.*

A good *man* it is not mine to see.—*Confucius.*

Note 2.—In the last two examples above, the word translated *man* doubtless means *a male person* as it must do in the following example, but in English there is, in such cases, no such narrow meaning:—

Man is the representative of Heaven, and is supreme ruler over all things. *Woman* yields obedience to the instructions of *man*.—*Confucius.*

(*d*) **People** means *persons collectively*, and, being a collective noun, has no singular number:—

He does not mind what *people* say about him.

Among many *persons* (or, *people*) there are those who, being parents, do not teach their children, and others who, being children, do not obey their parents.

Ōku no *hito* no naka ni wa oya to shite ko wo oshienai oya mo ari ko to shite oya no oshie ni shitagawanai ko mo aru.

Note 3:—**Others** is very often used meaning *persons*:—

I wish it could be managed so that *others* would support my opinion, but. . . . .

Dōka watakushi no jiron wo *hito* ga sansei shite kureba ii **ga**. . .

To despise *others*. *Hito* wo *hito* ni omowazu.

Note 4.—**One** is frequently used in the singular as the translation of *hito*:—

If you speak of *one* his shadow falls on you.

Uwasa wo sureba kage ga sasu.

Note 5.—**We**, meaning *every one*, is in common use:—

We are unconsciously influenced by the opinions of *others*.

Note 6.—It is curious that, in speaking of, or to, a person it is impolite to say,

He is a *person*. You are a *person*.

On the contrary, it is high praise to say,

He is a *man*. You are a *man*.

In this case *man* means an *ideal man*, and cannot be used in speaking of a woman:—

The elements,
So mixed in him, that Nature might stand up,
And say to all the world, 'This was a *man*!'—*Shakespeare.*

136. Mistakes in the Use of 'Man.'

(*a*) When the word *men* is used with an ADJECTIVE OF NUMBER it generally has the limited meaning of *adult male persons*, and does not include women or children.

(*b*) In asking, and in answering, the question *Iku nin* or *Ikutari*, and in such expressions as *jū nin no*—, the word *nin* or *tari* is NOT REPRESENTED by any word in English.

(*c*) *Aru hito* is generally best translated by *some one* (singular) or *some* (plural):—

Some one has said that . . . *Aru hito* ga kō iuta . . .

Some say so. *Sō iu hito* mo arimasu.

(*d*) In speaking of one's NATIVE COUNTRY, or province, say:—

He is *from* Satsuma. What country is he *from*?

Common mistakes are:—

To use *men* for *persons*, or *people*, when speaking of men, women, and children.

To use *men* as the translation of *nin* in such expressions as, *iku nin*, *jū nin*, etc.

To translate *aru hito* literally *some man*.

To say, *He is a man of Satsuma*, etc.

Incorrect: (*a*) About a thousand *men* were playing in the park.

In a home the diligent one is only the husband, and the most of the others are unproductive *men*.

(*b*) How many scholars are there? There are 200 *men*.

What is a cutter's crew? It is thirteen *men*.

(*c*) I ever heard that a *man* says . . . and other *man* says . . .

Correct: About a thousand *people* were amusing themselves in the park.

In a family it is only the head of the house who works, and the others are *unproductive*.

How many scholars are there? There are 200.

What is the crew of a cutter? It is *thirteen*.

I have heard that *some* say . . . and *others* say . . .

Rule.—Do not use *men* with an adjective of number except in speaking of adult male persons.

Note 1.—In America in speaking of one's native State a noun is usually formed by adding *an*, or *er*, to the name of the State (or, a great city):—

She is a *Virginian*. He is a *New Yorker*.

When this cannot be done euphoniously we add *man* or *woman*:—

He is a Massachusetts *man*. She is a Massachusetts *woman*.

Following this usage we may say, He is a Satsuma *man*, but the form under (*d*) is better, in general.

Forms ending with *an* or *er* are made only when we have occasion to use them frequently. The form ending with *an* is used as an adjective also.

137. Many, Much.

Many means *great in number*, and is used with nouns (or to represent nouns) in the PLURAL number :—

Much means *great in quantity*, and is used with nouns (or to represent nouns) in the SINGULAR number which have no plural form, like abstract and material nouns.

The distinction is simple, but mistakes are common.

Memorize the following sentence :—

There may be *much difficulty* in learning these distinctions, but *many mistakes* will be avoided by doing so.

Common mistakes are :—

To use *much* for *many*, and *vice versa* :—

Incorrect : We took *many* good chat.

In reading scientific books we can get *much* knowledges.

We may be get *many* new *knowledge* from translation lesson.

Correct : We had *many* pleasant *conversations*.

We can get *much knowledge* from reading scientific books.

We can get *much* knowledge from our lesson in translation.

Note 1.—**A great many** is used to express a greater quantity, than *many*.

A great deal of is used to express a greater quantity than *much* ; and *a good deal of* is used instead of *much* :—

It costs *a great deal of* money. *Taisō* kane ga iru.

Note 2.—**Many** may be used with *a* and a noun in the singular : as, *many a man*. In ordinary speaking, however, we use the form, *many men*.

Note 3.—As nouns, *many* and *much* are used as follows :—

Much of the *trouble* of life, and *many* of the *cares* are caused by taking anxious thought about the morrow.

138. Master, Owner, etc.

It is necessary to consider the meanings of various words which are more or less related to *master* in meaning.

(*a*) **A master** is *one in authority*. In the primary and simplest meaning of the word a *master* is over a *servant*. It is

better, therefore, to use the word as little as possible except in speaking of the relation to a servant.

(*b*) **Owner,** meaning *one who is in possession,* is perhaps most commonly used as the equivalent of *nushi* :—

The *owner* of land, a house, a shop, a factory, a horse.

(*c*) **Director** is used in England and the United States, in the following ways :—

A *director* of a company, a bank, a railway ; the director of an orchestra.

In Japan *director* is widely, and officially used, as the translation of *chō* in speaking of the head of a school. The English terms used are not strictly fixed ; but, since *director* is in wide use in Japan, the following terms may be used :—

The principal of a kindergarten, or a primary school.

The president of a university. (Also of a society, company, etc.)

The director of any school between a primary school and a university.

(*d*) **A host,** or *hostess,* is the owner of a hotel, inn, lodging house, or private house in which a guest is staying. The owner of a hotel is also called a *landlord,* or *landlady.*

A landlord (*aruji*) is the owner of a house or land which is rented to another, or of a hotel.

(*e*) **Husband** is used in speaking of the relation to a wife, and is not used otherwise as a translation, of *teishu.* We speak of *the head of a family* or *a house.*

The common mistake is :—

To use *master* too much in various cases in which other words should be used.

Incorrect : The *master* of the primary school always attended the school earlier than other *masters* and went home slower.

When I heard that he is *master* of the *Nippon Kyōkwai* at London I thought it is a kind of church.

The *master* of the hotel was an old woman.

Correct : The *principal* of the primary school always went to the school earlier than the other *teachers* and returned later.

When I heard that he was the *president* of the *Nippon Kyōkwai* (Japan Society) in London, I thought it was a kind of church.

The *landlady* of the inn was an old woman.

Note 1.—In England the word *master*, or *school-master*, is used in speaking of a *teacher* in a school, but this use is unnecessary. The head of a school is called the *head-master*.

Note 2.—*Chō* is translated *master* in the term *station-master*.

Note 3.—In the sense of *one in authority* the word has a wide use in figurative language:—

Fire is a good servant, but a bad *master*.—*Proverb*.

Routine is a terrible *master*, but she is a servant whom we can hardly do without.—*Phillips Brooks*.

139. Match, Race.

(*a*) A *match*, and also a *race*, is a contest to decide which of two, or more, parties, or persons, is superior in a game or sport.

Race is used in speaking of a contest of SPEED only:—

A boat *race*, a sailing *race*, a foot *race*, a horse *race*.

Match is used in speaking of contests in games, or in other sports than those involving a contest in speed:—

A rifle *match*, a fencing *match*, a baseball *match*, a wrestling *match*, a billiard *match*.

Match, like *race*, is used only in speaking of a contest specially arranged to decide the superiority of two, or more parties or persons. In ordinary cases we speak of *playing a game* and *practicing a sport*. (See § 104).

The following verbs are used with *match* or *race*:—

There was a *match* between the two schools, or,

A match *was held* between the two schools.

Our side *won* the *match*, or, Our side *beat* the other in the *match*.

Will you *take part in* the tennis *match* on the next holiday?

(*b*) **Contestant** is the general term used in speaking of one who takes part in a match, or race:—

The *contestants* in any match, or race, are chosen from those who are most skilful.

To contest also has a wide use:—

It is common for the classes in a school, and for different schools, to *contest* with one another in games and sports.

(*c*) **Side** is used in speaking of one party in a contest as opposed to the other:—

Every one hopes that his own *side* will win.

Which *side* do you think will win the boat-race?

Which *side* do you think is the stronger?

In every contest one *side* tries to defeat the other.

Note 1.—Special terms are used in speaking of parties in games and sports:—

A foolball *fifteen* (or *team*), a rifle *team*, a cricket *eleven*, a boat *crew*, a wrestling, or fencing, *team*, a baseball *nine*.

Were you on the baseball *nine* in the last match?

Note 2.—**A regatta** is either a rowing or a sailing boat-race. The word is more commonly used when several races are held in succession.

A *tug of war* is a special kind of match in which a party at one end of a rope, tries to pull another party, at the other end of the rope, across a line.

Note 3.—In speaking of cards, and other games of chance, we use the word *game*, and not *match*. In speaking of chess, and other games of skill, the word *match* may be used in speaking of a special contest, but commonly *game* is used: as, We played a *game* of chess, or simply, We played *chess*.

140. Meat, Flesh, (*niku*).

Flesh has the wider meaning of the two equivalents of *niku*. It means *the softer part of the body* of any animal, bird, or fish.

Meat is the flesh of a vertebrate animal which is USED FOR FOOD; hence it is like a cannibal to speak of the *meat* of a person:—

The *flesh* of pigs that are slaughtered for food is called pork.

A butcher is one who sells *meat*, or who slaughters animals for food.

The *flesh* of animals, when it is used for food, is called *meat*.

Memorize the last sentence above.

The common mistake is: To use *meat* for *flesh*.

Note 1.—**Flesh** is sometimes used in the sense of *meat*.

Note 2.—The flesh of **fish** that is used for food is not called *meat* but *fish*.

The flesh of wild animals that is used for food is called *game*.

The flesh of fowls, ducks, geese, and other domestic birds, is called by the name of the bird. Thus the flesh of the domestic fowl is called *chicken* (though a *chicken* is, strictly speaking, a *young* fowl only); and the flesh of a turkey is called *turkey*.

141. Medicine, Drug, Chemical, (*kusuri*).

Medicine is a substance used as a REMEDY FOR SICKNESS or disease, and the word cannot be used in speaking of other substances.

A drug is a substance used in making medicine, or any chemical preparation. Some medicines, consist of only one *drug*.

A chemical is a substance produced by chemical actions. Some drugs are also chemicals, but others are prepared without chemical action. The word *drug* has a wider use than the word *chemical*.

Since there is no one word which can be used like the Japanese word *kusuri*, we use the general word *substance*, or *material*:—

Is there any good *medicine* for a cold?
What *drugs* are most used in making *medicine*?
What *chemicals* are generally used in photography?
What *substances* are used in preserving meat?
A great many *chemicals* are used in manufactures.
Medicine that is used for wounds and sores is called *ointment* (*aburagusuri*).
A great many *drugs* and *chemicals* are used in making *medicine*.

Memorize the last sentence above.

The common mistake is:—

To use *medicine* as the only equivalent of *kusuri*:—

Incorrect: Carbonic acid can be produced by chemical *medicines*.
The *medicines* which are used to make the gun powder are the sulphur, nitre, and charcoal.

Correct: Carbonic acid can be produced by *chemicals*.
The *substances* which are used to make gunpowder are sulphur, nitre, and charcoal.

(Nitre is a chemical; and sulphur, when used in making medicine, is a drug. Charcoal is also sometimes used as a drug, but *substance*, or *material*,

is the only word that can be used to describe the three substances mentioned in the last example above.

Note 1.—**Medicine** is used as a material noun: "We take *medicine* only when we are sick." It is also used as a common noun: as, "This is *a* powerful and dangerous *medicine*."

We always speak of *taking* (not *drinking*) medicine whether it is liquid, or in pills.

Note 2.—The word *medicine* is sometimes used figuratively:—

Is there no *medicine* for a troubled mind?

142. To mistake, To be mistaken.

To mistake is seldom used intransitively, and only a LIVING thing can *mistake*, or make a mistake.

Common mistakes are as follows:—

Incorrect: I *mistake*. I have *mistaken*. I *mistook*.
This letter is *mistaken*. The road *mistook*.

Correct: I am *mistaken*. I have *made a mistake*. I was *mistaken*.
This character is *wrong*. Kono moji ga *machigatte iru*.
I *mistook* the road, or, I missed the road. Michi ga *machigatta*.

In speaking, if we wish to correct an error in language we generally say, I have *made a mistake*. It is, however, usually sufficient to correct the mistake without speaking about it.

To mistake is used transitively as follows:—

We often *mistake* one word for another with a similar sound.
We continually *mistake* our own desires for what is right.

To make a mistake is used rather in referring to a certain mistake; and *to be mistaken* in referring to the CONDITION of being mistaken In the above cases *to make a mistake* cannot be used:—

I *made a mistake* and wrote on the wrong subject.
He *made a great mistake* when he chose such a hard book.
I *made a mistake* and took the wrong turning of the street.
We *make* many *mistakes* because we do not stop to think.
When we *make a mistake* the best thing is to correct it as soon as possible.
You are *mistaken* my name is not A.

Note.—The form *you mistake* is considered by some authorities to be correct but *you are mistaken* is much more common.

143. More, Most, Very.

More is the comparative degree, and **most** is the superlative degree of **much** (adj. and adv.):—

There has been *more* (adj.) rain *than* usual this year.

The weather has been *more* (adv.) rainy *than* usual this year.

Very, as an adverb, means *in a* HIGH *degree.*

Most, as an adverb, means *in the* HIGHEST *degree.*

Among the amusements there were many that were *very* interesting, but taking short trips was *most* interesting.

Common mistakes are:—

To use *very* for *most*, when a superlative degree is referred to.

To use *most* or *very* with *than* for *more*, in making a comparison:—

Incorrect: What is *most* difficult in learning a language?

To understand speaking is *very* difficult.

(This is the correct answer to the uncommon question: What is *very* difficult in learning a language?)

The English lessons in this school will be *very* distinguished than in another school.

Conversation is *very* difficult *than* other lessons.

Correct: What is *most* difficult in learning a language?

To understand speaking is *most* difficult.

I think the English lessons are *better* in this school *than* in other schools.

Conversation is *more* difficult *than* other lessons.

There are many English sounds which are *very* difficult to pronounce, but there can be only one that is *most* difficult.

Memorize the last two sentences above.

Rule.—Never use *most*, or *very*, with *than*. Do not use *very* to express the superlative degree.

144. Most, Most of.

Most is an ADJECTIVE, the superlative of *much*. It is also a NOUN and in this case is followed usually by *of* before another noun, or a pronoun:—

Most of all the *stories* set afloat about kings are self-contradictory inventions.—*The Spectator.*

Most sayings in common use are true, but some are very untrue.

In most cases we may use either the noun *most*, or the adjective *most*. For instance, in the above examples we may say:—

Most stories set afloat etc. *Most of* the *sayings* etc.

The noun which follows *most of* must be preceded by *the*, *this*, etc., which limits that noun to a certain class. For instance, in the examples above: *the* stories about kings, *the* sayings in common use.

The common mistake is:—

To use *most of* before a noun representing the whole class:—

Incorrect: *Most of sailors* like smoking.

This story being familiar to *most of Japanese* it was more interesting.

Correct: *Most* sailors are fond of smoking.

This story was the more interesting as it is familiar to *most* Japanese.

Memorize: *Most* Japanese *verbs* have many equivalents in English, and *most of these equivalents* have different uses from one another.

Note.—**The** is sometimes used before the noun *most* but it may be omitted:—

It rains *the most* of the time in June.

145. Much, Very, (*yohodo*).

Much and **very** are both adverbs (*much* is also an adjective and a noun), with much the same meaning, but their uses are different.

(*a*) **Much** qualifies adjectives and adverbs in the COMPARATIVE degree:—

Reading is *much easier* than writing.

German is *much more easily* learned by English people than French is.

Very qualifies adjectives and adverbs in the POSITIVE degree. (See Note 1 for an exception):—

Reading is *very easy*, but writing is *very difficult*.

No language can be said to be *very easily* learned.

(*b*) **Much** qualifies VERBS, and past participles used as adjectives:—

The Pilgrim's Progress is *much read* in England and America.

Your family will be *much pleased* to see you.

(*c*) **Much** is also used, with *the* before the SUPERLATIVE degree of adjectives:—

Hepburn's dictionary is *much the best* for learning to speak either Japanese or English.

He was *very* sick, but he is *much* better to-day.

Yohodo warukatta ga konnichi wa *yohodo* ii hō desu.

Memorize the last example above.

Rule.—Use *very* to qualify adjectives and adverbs in the positive degree: in other cases use *much*.

Note 1.—*Afraid, alone, asleep,* and *awake* are adjectives that cannot be used to qualify a noun. These adjectives are qualified by *much* and not by *very*:—

I am *much afraid* he can not come. You and he are *much alike*.

Note 2.—**Much** was formerly used like *very* to qualify adjectives. At the present time there is some difference of usage in the case of the past participle of a verb which is used as an adjective: as, *delighted, troubled*. Being a verb by construction it should be qualified by *very*: as, he was very *pleased*. It is better to use *very* with true adjectives (and present participles when used as adjectives) only.

Note 3.—The adjective **worth** cannot be used to qualify a noun. It is qualified by *much* and not by *very*. The qualifying adverb follows *worth*:—

It is not worth *much*. This is worth *more* than that.

146. The Position of 'Much' in a Sentence.

(*a*) With a transitive verb in the active voice the adverb usually FOLLOWS THE OBJECT:—

I dislike *algebra* very *much*.

I find *English* much *harder* than I did when I had studied *it* very *little*.

I like—*better*. (Not, I like *better*—).

(*b*) With an intransitive verb the adverb *much* usually FOLLOWS THE VERB:—

He who *works much* will *advance much*

In learning a language one ought to *speak much*, but one ought to listen more.

Note 1.—The first rule, (*a*), applies to all adverbs. In the second case the position of the adverb depends upon various considerations, but the above rule applies for *much*, which is not used much with intransitive verbs.

147. Mistakes in the Use of 'Much' and 'Very.'

Common mistakes are:—

(*a*) To use *much*, or *very much*, to qualify adjectives and adverbs in the positive degree:—

Incorrect: I am *much* fond of it.

I am *very much* glad to hear it. I felt *very much* pleasantly

Correct: I am *very* fond of it.

I am *very* glad to hear it. It was *very* pleasant for me.

(*b*) To say: *I am very like to* —, and, *I like very much* —. (The correct forms are:— I am *very fond of* —; I like — *very much*).

Incorrect: I am *very like* to read Chinese sentences.

I like *very much* swimming in hot summer.

Correct: I am *very fond* (*adj.*) *of* reading Chinese literature.

In hot weather I *like* (*verb*) swimming *very much*.

(*c*) To use *very* to qualify a verb:—

Incorrect: I am *very expecting* the vacation. (In this case the present participle is not used as an adjective so it is not qualified by *very*).

Correct: I am *longing* very *much* for the vacation; or,

I am *very anxious* for the vacation to come.

148. My, Our; Me, Us; I, We.

The too great use of *I*, *my*, and, *me*, sounds egotistical, and must be avoided. In general, when others are SITUATED as you are, and have the SAME RELATION to the matter you are speaking of, use *we*, *our*, or *us*, instead of *I* *my*, or *me*.

For example in speaking of his school, class, etc., a student says *our school*, *class*, etc., because other students have the same relation to it as he has, and are in the some situation.

In speaking of his home, parents, etc., a student says *my home, parents*, etc., except when he is with his brothers and sisters. In the latter case he says *our home*, etc., because others are then situated as he is.

We have to spend two hours and a half in preparing the next day's lessons, and *I* spend about an hour more every day for the same purpose.

We have no such custom in *our* country.

When *I* was a child *I* had to go three miles to school every day.

Note 1.—Do not use *our* too much. Say *the* army, navy, Emperor, Government, instead of *our* army, navy, Emperor, Government.

149. Mistakes in the Use of 'My.'

The use of *my* with a singular noun indicates, in general, that you have only ONE OBJECT of the class referred to. For example, we say, *my home* but not *my friend*. We say *a friend ;* or, if we wish to speak very exactly, *a friend of mine*, but this long form is generally unnecessary.

With a plural noun the use of *my* indicates that ALL the members of that class are spoken of. For example *my class-mates* means *all my class-mates*, and *my friends* means *all my friends*. In speaking of *some of my friends*, I say *some friends*.

Common mistakes are :—

To use *my* for *a* with a singular noun: as, *my friend, my relation.*

To use *my*, or *I*, when others are in just the same condition as you are: as, *my school, my country*. (See § 148).

Note 1.—When the meaning cannot be misunderstood, we use such expressions as *my eye, my finger* etc., though we have more than one eye, finger, etc. In a similar way we say *my brother, my uncle*, etc., though the speaker may have several brothers or uncles.

150. Narrow, Small, (*scmai*).

Narrow means *small in* ONE *dimension ;* it is the opposite of *broad* (See § 45) :—

A *narrow* street, road, river, strait, bridge.

Small means *little in* TWO or three dimensions:—

A *small* room, house, cabin in a ship.

The common mistake is: To use *narrow* for *small*:—

Incorrect: The temple became very *narrow* for so many boys in Mr. Ishii's orphanage.

Correct: The temple became too *small* for the many children in Mr. Ishii's orphanage.

Rule.—Use *narrow* in speaking of breadth only. Use *small* in speaking of size.

151. Navigation (*kōkai-jutsu*), Cruise, Voyage (*kōkai*).

Navigation (abstract noun) is the science of directing the course of a ship.

A voyage is a journey made by sea. The purpose is to reach a certain place.

A cruise is a voyage made for practice, or pleasure:—

A merchant ship makes a *voyage*. A yacht makes a *cruise*. A man-of-war makes a *voyage* when the chief purpose is to reach a certain place, and she makes a *cruise* for practice.

The captain was unskilled in *navigation*, so the *voyage* took longer than it ought to have done.

Memorize the last sentence above.

The common mistake is:—

To use *navigation* for *voyage*, or *cruise*:—

Incorrect: A *navigation* is the most dangerous in the stormy weather.

How many *navigations* are made every month between Yokohama and America?

Correct. A *voyage* is very dangerous in stormy weather.

How many *voyages* are made in a month between Yokohama and San Francisco (or some other port in America)?

Note 1.—**Navigation** also means, *the act of navigation*:—

In times of war *navigation* is not allowed in certain waters.

For how long is *navigation* closed by ice at Vladivostock?

How far from the mouth of the Mississippi is *navigation* possible?

152. Never, By no means, Certainly not, (*kesshite*).

The definitions of these words are of little use. *Certainly* is said to mean *with certainty; by no means*, to mean *certainly not;* and *never*, to mean *at no time.*

It is difficult to give a rule governing the use of these equivalents of *kesshite*, because in many cases any of these words may be used :—

I will *never* consent. I will *certainly not* consent. I will *by no means* consent. *Kesshite* shōchi shimasen.

The matter of importance is to avoid the misuse of *never*.

Never has a clear reference to time, as the other words have not.

The common mistake is :—

To use *never* for *by no means* or *certainly not:—*

Incorrect: I will *never* fail to attend next meeting.

It is *never* easy to climb such a mountain, and we were hard to reach that top.

There is *never* such a rule.

Correct: I will *certainly not* fail to attend the next meeting.

It is *by no means* easy to climb such a mountain, and it was hard for us to reach the top.

There is *by no means* such a rule. *Kesshite* sono yō na kisoku wa nai.

Consider also the following examples, and perhaps a rule for practical use may be deduced :—

Enzetsu to ieba hanahada muzukashii mono no yō de arimasu ga *kesshite* muzukashii mono de wa arimasen.

When we talk of a speech it seems a very difficult affair, but it is *by no means* difficult.

Ayashii koto de aru to omou hito ga ōku arimasu ga kore wa *kesshite* ayashii koto de naku kodama wa o bake de mo nan de mo arimasen.

Many think this is strange, but it is *by no means* so. An echo is not a ghost, nor indeed anything else.

Ari wa mitsu no tsubo wo kirei ni sōji shite shimaimasen uchi wa *kesshite* yamemasen.

Ants *never* leave a honey jar before they have cleaned it perfectly. (In this case *by no means* might be used).

Mō *kesshite* sonna koto wo shi nasaru na.

Never do a thing like that again.

Watakushi wa *kesshite* sadameru koto ga dekimasen.

I cannot decide *at all*, or, I *certainly* cannot decide.

The nation must *never* be regarded as a mere conglomeration of human atoms.—*The Spectator.*

We *never* look behind till we miss something.—*Hugh Black.*

The following rule, or rather hint, will perhaps suffice for ordinary cases, but in many cases the words might be used in other ways.

Rule.—Use *certainly* to express simple certainty as to the PRESENT TIME; use *never* when the meaning is *at no time* in the FUTURE, PRESENT, or PAST; use *by no means* when there is no special reference to time.

Note 1.—**Never** is frequently used to express a general truth, as in the last two examples above. In the former example *by no means* might well be used; but in the latter, on account of a reference to time, it would be uncommon to use *by no means*.

Note 2.—**Never** means *not at all*:—

Never mind, or, Do not mind *at all*. *Kesshite* o kamai nasaru na.

Incorrect: I can *never* decide. The price is *never* high.

Correct: I can not decide *at all*. The price is not *at all* high.

Note 3.—**Certainly** has no negative meaning, as *never*, and *by no means*, have. It can be used like *kesshite* with a negative, or like *kitto* with an affirmative verb:—

I will *certainly* return it. *Kitto* kaeshimasu.

I *certainly* have *not* named a high price.

Kesshite o takai koto wa mōshimasen.

153. News, Newspaper, Paper, (*shimbun*).

In Hepburn's dictionary *shimbun* is translated *news*, and the comparatively little used word *shimbunshi* is translated *newspaper*. The former translation is incomplete for *shimbun* also means *newspaper*:—

Have you read the newspaper? *Shimbun* wo yomimashita ka.

Is there any interesting *news?* Nani ka omoshiroi *shimbun* ga arimasu ka.

News is recent intelligence, and a **newspaper** is a publication issued at regular intervals (usually daily or weekly) to give *news*. In common speaking we often use **paper** instead of *newspaper*.

Notice in the following examples, the nouns commonly used in speaking about newspapers:—

A *newspaper* usually contains *editorials* written by the *editors*, and *sub editors*; *news* (*items*) written by *reporters* and *correspondents*; and *advertisements* inserted by the *manager*.

Newspapers give the *news* of the important events in the world, and the opinions of the *editors*.

More than half of the *newspapers* in the world are printed in the English language.

What is the latest *news* about the application of wireless telegraphy?

There was a long *article* in a Tōkyō *paper* about the naval maneuvers.

Was there anything about it in the *newspaper*?

There was a *report* of the graduation ceremony in the *Jiji Shimpō*.

Jiji Shimpō ni sotsugyō shiki no *kisai* ga atta.

According to the *paper* . . . *Shimbun* ni kisai suru tokoro ni yoreba . . .

Common mistakes are:—

To use *news* for *newspaper*.

To say, How many *kinds* of newspapers, for, How many newspapers.

To omit the article *the* before the name of the newspaper:—

Incorrect: How many *kinds* of newspapers are there in the United States?

On what *kind* of news have you read criticism of the speaking.

In *Jiji* but there was none about the English part of the performance.

Correct: How many *newspapers* are there in the United States?

There were, in 1894, 1,853 daily and 14,077 weekly *newspapers*.

In what *paper* did you read a criticism of the speaking?

In the *Jiji* (*Shimpō*); but there was nothing about the English part of the performance.

Note 1.—Do not attempt to translate the names of Japanese newspapers into English. One exception to this rule is given below.

As a common noun *gazette* is generally used in speaking of a newspaper published by the government. In Japan *the Kwampō* may be called *the Official Gazette.*

Note 2.—Notice that the article *the* is used before the names of newspapers; as, *the* Times, *the* Mainichi Shimbun, *the* Japan Gazette.

Note 3.—**A magazine** (*zasshi*) is usually published monthly in the form of a book. Recently, in America, some newspapers are printed in the same form as magazines.

Periodical is the general name for any newspaper or magazine.

Note 4.—**News** formerly had the meaning of *newspaper,* but this use is now obsolete. *Newspaper* is shortened, for convenience into *paper,* as *shimbunshi* is shortened into *shimbun.*

154. No, Not, (*nai*).

No is an adjective and an adverb, **not** is an adverb:—

He is *no* better than he was, but he is *no* worse.

I do *not* know whether there is any or not. Aru ka *nai* ka shiranai.

It is *not* so. Sō de wa nai. There is *not* any. Nani mo *nai.*

"It is *no* use to try" is responsible for many failures in life.

Not a day passes over the earth but men and women of *no* note do great deeds, speak great words, and suffer noble sorrows.—*Charles Reade.*

The common mistake is: To use *no* for *not*:—

Incorrect: I have *no* so much time. I have *no* any time.

It is *not* easy task. It is *no* an easy task.

Correct: I have *not* much time, or, I have *not* so much time as you suppose.

I have *no* time (at all). Sukoshi mo hima ga *nai.*

It is *not* an easy task. It is *no* easy task.

Memorize the last two sentences above.

Note.—*None* is a pronoun equivalent to *not any.*

It is used either in the singular or the plural:—

There *is* none. None of them *are* here.

155. Office, Company, (*kwaisha*).

A company is a number of PERSONS associated together for some purpose . . . . . .

An office is the BUILDING, or room, in which public business is transacted :—

Where is the *office* of the Japan Mail Steamship *Company*?
At what time do you go to your *office* in the morning?
Our *office* opens at nine o'clock and closes at three.
In the United States many *companies* have their *offices* in one large building, called an office-building.

Memorize the last sentence above.

The common mistake is: To use *company* for *office*.

Incorrect: He has gone to his *company*.
Correct: He has gone to his *office*. *Kwaisha* ye itte oru.

Note 1.—Some dictionaries do not give the word *office* as an equivalent of *kwaisha*, hence the above mistake.

Note 2.—Sometimes the word *office* is used in the sense of the *persons* in authority in an office :—

Our *office* gives us three weeks vacation in the summer.

156. Officer, Official, (*yakunin*).

An official is defined as one who holds a government office, or one of a clearly public nature. The word seems therefore to have as wide a use as *yakunin* has, but in many cases the word *officer* must be used.

(1) **An officer** is one appointed to a certain rank in the army or the navy. This use of the word is clear.

(2) **An officer** is one who holds an office under a government. It is this use of the word that it is difficult to separate from the use of *officer* :—

A custom-house *officer*, a police *officer*, an *officer* in a prison, a court.

(3) **An officer** is one who holds an office in a society, or company :—

An *officer* in a bank, a literary society, a company.

The position of an officer is one of some dignity. Below the officer, in the uses (2) and (3), is the *clerk* and the *servant*, who may be called by the general term *employee*.

Official is, in general, a term applied to those in high positions under a government:—

The government is represented abroad by ambassadors, consuls, and other *officials*.

The common mistakes are:—

To use the word *officer* as much as *yakunin* is used in speaking Japanese.

To use the word *official* in speaking of a private office:—

Incorrect: He wants to become the *officer*.

He is an *official* of a Japanese company in San Francisco.

Correct: He wants to *enter the government service*.

He is *employed in* a Japapese company in San Francisco.

The use of the word *officer* is avoided as in the following examples:—

He is in the *government service*. He is *employed in* the Foreign Office.

He is a *clerk* in the Post Office, the Department of Education, etc.

He is *employed in* a bank, a steamship company, a railway station, or,

He is an *employee in* a bank, a steamship company, etc.

Note 1.—*Official* is used in speaking of one employed in an office of a public nature: as, a railroad *official*.

157. One another, Each other, (*tagai ni*).

One another is generally used in speaking of *more than two* persons or things but it is sometimes used in speaking of only two:—

They promised *one another*, (if there were more than two persons).

They promised *each other*, (if there were only two).

Tagai ni yakusoku shita.

We talked with *one another* about what had happened since we last met.

Each other is used in speaking of *only two* persons or things; but in old English it was used in speaking of more than two, and such a use may be met with now:—

Works of the intellect are great only by comparison with *each other*.—*Emerson*.

Rule.—Use *each other* in speaking of two persons, or things; use *one another* in speaking of more than two.

158. Open, Hold, (*hiraku*).

To open means *to begin* an undertaking :—

To *open* a society, (kwai wo *tateru*), a shop, a school, a class.

To hold means *to carry on* according to a fixed plan some kind of meeting :—

To *hold* a meeting (kwai wo *hiraku*), a celebration, an examination, a match.

To hold cannot be used instead of *to open* in the examples above.

To open may be used in speaking of the beginning of a meeting ; but it is better to use *to begin* in speaking of the TIME of beginning, and to use *to open* in speaking of the FACT of beginning :—

The Diet was *opened* by His Majesty in person.

The meeting was *opened* with a speech by the Director.

The railroad will be *opened* about the middle of next month.

A line of steamers between Yokohama and Portland was *opened* last year.

The farewell meeting will be *held* next Wednesday, and will *begin* at six o'clock.

Memorize the last sentence above.

Common mistakes are :—

To use *to open* for *to hold* in speaking of carrying on something.

To use *to hold* too much :—

Incorrect : I intend to *hold* a dinner as a celebration of my birthday.

We will *open* a meeting of our English speaking society to-night.

To *hold* a walk, a baseball game.

Correct : I intend to *give* a dinner to celebrate my birthday.

We shall *hold* a meeting of our English Speaking Society to-night.

To *take* a walk, to *play* a baseball game.

All the people in the town assembled and *held* a council.

Machi-jū no hito ga atsumatte kwaigi wo *hiraita.*

A school *holds* a regatta and some students *row in* it.

A school *holds* a match game and some students *play in* it.

Note 1.—Since a dinner may be considered a kind of meeting it seems that *to hold* might be used but it cannot.

Note 2.—*To commence* may be used instead of *to begin*, though it is considered an Americanism by some. Since there is no difference in meaning, however, the shorter Anglo-Saxon word, is as usual, to be preferred.

159. Other.

Other means, in some cases, *a different individual* of the SAME CLASS as one referred to:—

There is none *other* commandment greater than *these*.—*New Testament.*

In speaking of time *the other day* means *some* PAST *day*; *another day*, or *some other day*, means *some* FUTURE *day*:—

He came to see me *the other day* (or, *a few days ago*).

I will go with you *some other day*.

The common mistakes are:—

To use *other day* for *the other day*, or *some other day*.

To use *other* in referring to a different class.

The result of the misuse of *other* is often a curious one.

Thus, the first example below means that *men* are *women*! In the second example, the speaker humbly calls himself, and others, fools. In the third example, on the contrary, the speaker proudly implies that his own speech is as valuable as the other speeches:—

Incorrect: The *women* marry to *other* men, when they become old.

If *we* pay attention to the sneers of *other* fools we shall never accomplish anything.

I feel it my honor that my subject has been granted among *other* valuable speeches in this association.

I went to there *other day*. I will try an excursion *other day*.

Correct: When the girls grow up they marry (men).

If we pay attention to the sneers of fools we shall never accomplish anything.

I consider it a great honor that I have been given a place among the able speakers before this association.

I went there *the other day*. I will take a trip *some other day*.

160. Parent.

A parent is either a *father*, or a *mother*; but in speaking of ONE of these relations we always use the word *father* or *mother*

as the case may be. If the word *parent* is used the meaning is not clear.

The common mistake is :—

To use *parent* for *father* or *mother* :—

Incorrect : When I shall reach to the home my lovely *parent* will greet me.

Correct : When I reach home my dear *father* will welcome me. (If only the mother is at home, use the word *mother*. If both parents are at home use the word *parents*).

Rule.—Do not use the word *parent* in the singular.

Note.—*Parent* is sometimes used in the singular :—

Intemperance is the *parent* of many evils.

The child is sometimes like one *parent*, and sometimes like the other, or like neither.

161. Pleasant, Pleased, Glad, Happy.

These words are not synonymous but it is impossible to explain their uses by definitions. The word *pleasant* is used far too much by Japanese students.

(*a*) **Pleasant** means *giving pleasure ; agreeable*. It does NOT mean *feeling pleasure*. It refers to the DISPOSITION at ALL TIMES, and not the FEELING at a CERTAIN time. In speaking of the feelings we use *glad, pleased, happy*, etc.

Pleasant is not used in speaking of oneself, nor in speaking in the second person "I am *pleasant*," means "I have a good disposition," and it is boastful to say so. It is also wrong to say, "Are you *pleasant?*" though we may say "He is a *pleasant* man."

Rule.—Do not use *to be pleasant* with *I, you*, or *we* as the subject.

(*b*) **Glad** and **happy** both mean *feeling pleasure*. *Glad* refers rather to the feeling at a certain time about a certain event,

while *happy* refers rather to a condition extending over some time. In general, however, either word may be used:—

Your parents will be *glad* to see you when you go home, and you will be *happy* all the vacation.

I was *glad* to have an opportunity to speak English.

I was *glad* to find I could understand ordinary conversation.

We are always *glad* when a holiday comes.

(*c*) **To please** means *to give pleasure*, so often the passive voice, *to be pleased*, may be used instead of *to be glad* or *happy*. It may be so used in all the examples under (*b*).

To please also means, *to give satisfaction, to suit, to be agreeable*, hence the use of *to be pleased* is wider than that of *to be glad*, or *to be happy*. It is well, therefore, to use it as much as possible. In expressing the CAUSE of pleasure the forms are:—

To be pleased with . . . To be pleased (*glad* or *happy*) to . . .

In the former case *glad* or *happy* can not be used:—

Are you not *pleased with* the new rules of the school?

Were you *pleased with* the new books in the library?

Were you *pleased with* what you saw during the excursion?

(*d*) **The cause** of pleasure is also expressed by the following forms:—

To be *pleased* (*glad*, or *happy*) *that* (*when*, or *because*) . . .

To be *glad of* an event. To be *pleased at* an event. To be *happy because of* an event.

I was *pleased that* he came. One is *happy when* he is doing right.

I should be *glad of* an opportunity to go. I am *glad of* that.

He is *pleased at* the prospect of going abroad.

He is very *happy because* at last he has accomplished his purpose.

Note 1.—With **glad** and **happy** the following prepositions are sometimes used:—

We are *glad at* a sight, or *at* the news of an event.

That is *happy for* him. He is *happy in* that work.

Note 2.—**Glad** is generally used as a predicate, but sometimes in an attributive way: as, a *glad* day, event, face.

162. Mistakes in the Use of 'Pleasant' and 'Glad.'

(*a*) In speaking of a pleasant event we use *glad* to speak of our FEELINGS rather than of the event. The Japanese idiom seems to be to speak of the event:—

I am *glad* of that. *Sore* wa *ureshii* koto desu.

I am very *glad* of that. *Sore* wa *ō-yorokobi* desu.

(*b*) On the contrary we use **pleasant** impersonally in speaking of the EVENT:—

It was very *pleasant* (for me) to be there.

It is *pleasant* to have an opportunity to use what we have learned.

(*c*) When a person tells us not the news of an event, but about some CONDITION of happiness we speak differently:—

I have never failed in any undertaking. *You* are very *fortunate*, or, *That* is very *happy* for *you*.

I was able to live at home while I was in school. *That* was very happy for *you*, or, You were very *fortunate*.

Both my parents are living. *That* is very happy for *you*.

The common mistakes are:—

To use *it is glad*, etc., for *I am glad*, etc.

To use *I am pleasant*, etc., for *it is pleasant*, etc:—

Incorrect: *It* is *glad* that vacation will come early.

It is very *happy* that the new year is celebrated everywhere.

At the new year *who* is *unpleasant?*

My father's laughing at this snow man made my mind very *pleasant*.

We are *unpleasant* to hear the speaking we cannot understand.

Are *you pleasant* at this place?

We shall be *pleasant* to take a travel at next vacation.

Correct: *I* am *glad* that the vacation will come soon.

People are very *happy*, for New Year's Day is celebrated everywhere.

Who is *unhappy* on New Year's Day?

My father's laughing at this snow man made *me* very *glad*.

It is *unpleasant* (for us) to hear what we cannot understand.

It will be *pleasant* for us to travel in the next vacation.

Is *it pleasant* for you at this place?

163. To present, To be present.

To present is a TRANSITIVE verb meaning: (1) *to give in a formal way;* (2) *to introduce a person of rank:*—

A new Minister is *presented* to the Sovereign to whose Court he is sent.

On leaving a high position one is often *presented* with some testimonial of respect.

The verb *to present* is not in very common use.

Present is an ADJECTIVE (corresponding to *absent*) meaning *in the place referred to, or thought of:*—

The roll of a school is called in order to note those who are *absent*.

Those who are *present* answer to their names.

The common mistake is:—

To use *to present* as an intransitive verb for *to be present* (*shusseki suru*):—

Incorrect: Did you *present* at last meeting of the literary society?

I am *presenting* every day as usual since 10th day of ultimo.

Correct: *Were* you *present* at the last meeting of the literary society?

I *have been present* every day as usual since the 10th of last month.

Memorize the last two examples above.

164. Price, Cost, Value, Worth, Expense, Charge, Fee.

The cost of a thing is all that has been laid out in producing it. The **price** of a thing is that which must be given to its owner in order to procure it. The **worth** of a thing is what some one is willing to give for it; and the **value** is what the owner *ought* to receive when he sells the thing, though the price may be greater or less than the value.

Value is the life-giving power of anything; *cost*, the quantity of labor required to produce it; *price*, the quantity of labor which the possessor will take in exchange for it.—*Ruskin.*

The expense relates rather to the person than to the article, and often means *the cost of keeping, or doing, something.* It is commonly used in the plural :—

The *expense* of a steam launch, a school, a war; household *expenses.*

A charge is, usually, the price of some service.

A fee is the payment for some service :—

The *charge* of a doctor, lawyer, teacher, hotel.
The school *fees* is paid by the scholar.
The doctor's *fee* is paid by the patient.

Notice the following common expressions :—

The price is *high,* or *low.* The thing is *dear,* or *cheap.*
The cost, value, worth, or expense, is *great,* or *small.*
A charge, or fee, is *high* or *small.*
Does it *cost* much? or, Is it *expensive?*
What is the monthly *fee* of your school? It is very *small.*
What is the doctor's *fee* for a visit? It is rather *high.*
What is the *charge* for a day at that hotel? It is very *high.*
What are the *expenses* of that school for a month? They must be very *great.*

A common mistake is :—

To say, the *price* is dear or cheap :—

Incorrect: That price is too *dear.* I will not buy that.
Correct: The price is too *high.* I will not buy it.

Note.—In common speaking we say, for example :—
Rice is *high,* or *low,* for, The *price* of rice is *high,* or, *low.*

165. Proper, Suitable, (*tekitō.*)

The distinction between these two words is a nice one, and one difficult to draw. Generally, however, there is a distinction and, since they are both given in the dictionaries as equivalents of *tekitō,* it is a common mistake to use *proper* for *suitable,* and *vice versa.*

(1) **Proper** means *correct, according to recognized usage:*—

Suitable is generally the *proper* word to use.
What is the *proper* dress to wear on such an occasion?
What is *proper* for a person in one position may not be *proper* for one in another position.

(2) **Proper** also means *befitting the nature or qualities, suitable in* ALL *respects.* Hence its use in the sense of *suitable* is somewhat limited since few things are suitable in ALL respects:—

Water is the *proper* element of fish.

That is not a *proper* newspaper for young people.

Taking the whole of humanity we may say that the idea of God is as *proper* to the race as that of self to the individual.—*H. H. Hedge.*

It is by the grand discipline of life that men have their pride brought down to its *proper* proportion, and *proper* place—*H. W. Beecher.*

The *proper* function of the torpedo boat in naval warfare is to protect the coasts.—*Naval Annual.*

Suitable means *adapted to a* CERTAIN *use or purpose*:—

Summer is not a *suitable* season for study.

There was no *suitable* means of defense against attack.

What English books are *suitable* for reading in the vacation?

Difficult books, though they may be *suitable* for English-speaking men and women, are by no means *proper* books for students of English.

In choosing a book for study we choose, or ought to choose, a proper book, that is one that is suitable in all respects for that purpose. In choosing a book for reading we do not choose so carefully.

The distinction between the two words is sometimes not clear. The following rule will serve as a hint.

Rule.—In a question of right or wrong use *proper.* In other cases, in general, use *suitable* unless you can give a clear reason for choosing *proper.*

Memorize the last two examples above.

Note.—In some cases the distinction between the two meanings of *proper* is difficult to define, but it is not important to do so.

166. Proverb, Saying, Maxim, Precept.

A proverb is said to be the condensed wisdom of a people. It usually contains advice given indirectly and expressed in a short figurative expression:—

And what are *proverbs* but the people's voice?

Coined first and current made by common choice?—*Howell.*

The *proverbs* of a nation are the great book out of which it is easy to read its character.—*Paxton Hood.*

What is a *proverb* but the experience and observation of several ages gathered and summed up in one expression.—*South.*

The genius, wit, and spirit of a nation are discovered in its *proverbs*.—*Bacon.*

A saying is similar to a proverb. It is said to be expressed in plainer language than the proverb. *Saying* could not be used instead of *proverb* in the above examples, but it is not important to distinguish a saying from a proverb:—

To put the cart before the horse, is a common *saying.*

Is there such a *proverb* (or, *saying*) in English as the Japanese *proverb* (or *saying*), With too many sailors the ship climbs a mountain?

Yes; we say, Too many cooks spoil the broth.

A maxim is a statement of truth from which a *precept*, which is direct advice, may be drawn:—

There is nothing difficult in the world; the only fear is that men will be lacking in perseverance.

From this *maxim* we may obtain the *precept*:—

If at first you don't succeed, try, try again.

The following is a *precept*:—

Adapt the preaching to the hearer. Nin wo mite hō wo toke.

Note 1.—Trench in his lectures on "Proverbs and their Lessons" says that it is hard to give a definition of a proverb; and it is perhaps impossible to separate proverbs from sayings. For practical purposes, however, the above definitions are perhaps sufficient.

Note 2.—The study of proverbs is a valuable one for the reasons given in the quotations above explanatory of the nature of proverbs. Moreover to memorize common proverbs is a good exercise in learning a language, but only common ones in common language should be learned.

167. To recover, To cure, To heal.

To recover (i. v.) means *to regain the former position* after sickness, or misfortune; (t. v.) *to regain.*

To cure (t. v.) means *to cause to recover ; to get rid of* :—

A person *recovers* from a disease or sickness or, A person *is cured of* a disease, or, The disease is *cured*.

To *cure* a bad habit, or, To *cure* a person of a bad habit.

What will *cure* rheumatism? or,

What will *cure* a person of rheumatism?

Does a person ever *recover* from consumption?

Our universities *cure* men of doing things by halves.—*Charles Reade.*

I will *cure* them, and will reveal unto them the abundance of peace and truth.—*Old Testament.*

To heal (t. v.) means *to cause to recover*, and may be used like *to cure* in speaking of disease or sickness. In speaking of bodily infirmities, *to heal* is more commonly used in speaking of WOUNDS. In speaking of MORAL and SPIRITUAL infirmities, *to heal* is used rather than *to cure* :—

In order to *heal* a wound it is often necessary first to use to surgeon's knife:

Most wounds, whether they be physical or spiritual, are *healed* by time.

I will restore health unto thee, I will *heal* thee of thy wounds.—*Old Testament*

He hath sent me to *heal* the broken-hearted—*New Testament.*

The common mistake is :—

To use *to recover* as a transitive verb :—

Incorrect : After I *recovered* my sick I was very pleasant.

I took a travel on account of *recovering* my bad health.

Correct : After I *recovered* from my sickness I was very happy.

I took a journey *to recover* my health (or, *for* may health).

When *to recover*, is so used, as a transitive verb the meaning expressed is exactly the OPPOSITE of that intended. We do not wish *to recover* (or, *to get back*) sickness or bad health. We wish to *recover* (t. v.) health, and to *cure* sickness :—

When we *recover from* our sickness it is *cured*, and we *recover* our heath.

Memorize the last sentence above.

Note.—**To heal** is used intransitively, but *to cure* is not :—

When one is young wounds of all kinds *heal* quickly ; in the old they are slow to *heal*.

168. Remember, Learn, Know, (*oboeru*).

Oboeru has a much wider use than any one of the English equivalents. The following steps are clearly defined in English. First we **learn**, then we **know**, and afterward we **remember** or *forget*:—

We *learn* a lesson, then we *know* it and *remember* it for a time,
Do you *remember* . . . ? I did *know*, but I have forgotten.
Do you *remember* the first English word that you *learned*?

Memorize the first example above.

The common mistake is: To use *remember* for *learn*:—

Incorrect: We must *remember* pronunciation by a foreign teacher.
Correct: We must *learn* pronunciation from a foreign teacher.

Note.—To recollect, meaning *to recall*, is sometimes used when *to remember* might be used, but *to remember* has the wider use.

169. Rest, Stop, (*yasumu*).

We rest (t. v.) a living being, or a function of a living being. A living being, or a function of a living being *rests* (i. v.)

To stop has the wider meaning of *to cease from motion* (i. v.), or, *to cause to cease from motion* (t. v.).

He *stopped* work for two weeks, or, He *rested from* work for two weeks.
Ni shu kan shigoto wo *yasunda*.
All work *stops* (or, *is stopped*) at six o'clock in this factory.

In speaking of lessons, work, etc., it is better not to attempt to translate the verb *yasumu*. Use such forms as the following:—

There *will be no lessons* to-morrow. Ashita wa *keiko wo yasumu*.
There *are no* lessons on Saturday afternoon.
Doyōbi no hirukara keiko wa *yasumi* desu.
Please *have no* lesson to-day, or, Please *omit* the lesson to-day.
Konnichi no keiko wo *yasumi* ni shite kudasai.

Memorize the last three examples above.

The common mistake is:—

To use *to rest* (t. v.), as *yasumu* is used, with an action as the object:—

Incorrect: He *rests* his lessons. He *rests* his work.
When a teacher does not come the lesson that he is to teach us is *rest.*
Correct: He *rests from* his lessons. He *rests from* his work.
Keiko wo *yasumu.* Shigoto wo *yasumu.*
When a teacher does not come we *have no lesson* in that hour.

170. Ride, Enter, (*noru*).

Noru is comparatively seldom rendered by *to ride.* When the fact of *riding* is emphasized use *ride ;* in other cases *noru* must be translated in various ways according to the circumstances.

(*a*) **Noru** is most frequently, perhaps, not represented by any verb in the English sentence :—

He went *by* ship. Fune ni *notte* itta.
He went *on* horseback. Uma ni *notte* itta.

(*b*) **Noru** means *to enter* when the BEGINNING of the action of riding is referred to :—

To *go on board* a ship. Fune ni *noru.*
To *take* (or, *get on*) a train. Kisha ni *noru.*
To *take* (or, *get in*) a boat, a *jinrikisha*, a street-car, an omnibus.

(*c*) **Noru** means *to ride* only when the fact of riding is emphasized. It oftens means *to travel.*

He *rode* on horseback every day for his health.
Yōjō no tame ni mainichi uma ni *notta.*
It is very unpleasant to *ride* in a crowded omnibus.
Most people *travel* third class.
I have never *travelled* by steamer so I do not know whether I should be sea-sick or not.

The common mistake is :—

To always render *noru* by *to ride :—*

Incorrect: How many men are *riding* on those men-of-war ?
It is said that a prince is *riding* on one of the ships.
I am going to *get in* a boat on the Sumida to take the cool.
Correct: How many men *are there* on those men-of-war ?
It is said that a prince is *on board* one of those ships.
I am going to *take* (or *ride in*) a boat on the Sumida to enjoy the cool air.

171. Rob, Steal, (*nusumu*).

The important difference between these two verbs is in the objects that they take.

One robs (t. v.) a PERSON (or, a place) of something.

One steals a THING from a person :—

I was *robbed* on the train. Kisha ni notta toki *nusumareta.*

The man who had *been robbed* said : "Do not trouble yourself. It does not matter because the box which was *stolen* is locked and I have the key here."

Nusumareta hito no iu ni wa, Amari anjite kudasaru na. *Nusumaretaru* hako ni jō wo oroshite kagi wa kochi ni motte ireba kizuka wa gozaranu, to iuta.

On the way he unfortunately met with a lion unexpectedly, and was *robbed* of the sheep that he had taken the trouble to *steal.*

Tochū de ayaniku shishi ni dekuwase sekkaku *nusunde* kita hitsuji wo *toraremashita.*

He who *steals* my purse *steals* trash,
But he that filches from me my good name,
Robs me of that, which not enriches him,
And makes me poor indeed.—*Shakespeare.*

Memorize the last example above.

The common mistake is:—

To use *to rob* for *to steal,* and *vice versa* :—

Incorrect: Some one *robbed* my purse in the crowd in the station.

You would be *stolen* the watch if I had not been there.

The man who had been *stolen* the box said, "I have the key to the box which had *stolen.*"

Correct: Some one *stole* my purse in the crowd at the station.

You would have been *robbed* of your watch if I had not been there.

The man whose box had been *stolen* said, "I have the key to the box which was *stolen.*"

Note.—**To rob** means rather to take with VIOLENCE; and to *steal,* to take secretly. A *robber* is one who takes with violence (if violence is necessary), and a *thief* steals secretly. This distinction between the two verbs is, however, often not made.

172. Room, Cabin, etc., (*shitsu*).

The Japanese word *shitsu* is generally given in the dictionaries as meaning *room* but it has a much wider use, as the corrections below will show.

A room is *one division of a house* :—

Most houses have more tham one *room*, and some large buildings contain several hundred *rooms*.

A school contains *class-rooms*, teachers' *rooms*, offices, waiting *rooms*, servants' *rooms*, dormitories, a *dining-room*, and other *rooms*.

A cabin is a room on a ship.

We speak of the **cars** or **carriages** of a train. Sometimes one car is divided into two or more *compartments*.

A train usually consists of an engine, *passenger cars*, a *baggage car* and sometimes a *mail car*. A freight train consists of an engine and *freight cars*.

A building is, in general, a large house not used as a dwelling-house :—

There are many government *buildings*, banks, schools, and other large *buildings* in the capital.

The common mistake is :—

To always use *room* to translate the Japanese word *shitsu* :—

Incorrect: Only few men ride in first class *rooms* of a train.

The guests' *room* of the train was full so we had to ride in the baggage *room*.

A fire burst out in the silk-worms' *room* of the Agricultural College and two houses were burned to ashes.

Correct: Comparatively few people travel first class by train.

The passenger *cars* were full so we had to travel in a baggage *car*.

A fire broke out in the sericulture *building* (*yōsan shitsu*) of the Agricultural College and two houses were burned down.

Note.—**Room** also means *extent of space* considered with reference to its sufficiency for some purpose :—

There is *room* in the school for only 550 students.

There was no *room* in the third class cars of the train.

Say, Call, Speak, Tell.

It is difficult to explain in Japanese the difference between *iu* and *hanasu* although in most cases they cannot be used interchangeably. A similar remark applies to the above four words the distinctions between which must be learned chiefly by practice. Nothing is to be gained by trying to translate each Japanese word in a fixed way.

173. Say, Call.

Say has the following distinct meanings:—

(*a*) *To utter words.* The object of *to say* is the words that are said:—

He *says* that . . . It is *said* that . . .

I can not *say* it in English. Eigo de wa *iu* koto ga dekimasen.

How shall I *say* it so that it will be understood?

Dō *iutara* wakarimashō ka.

There are *said* to be three rules for one who wishes to *speak* well: First Have something to *say*; second, *say* it; third, stop.

(*b*) *To decide, to utter as an opinion:*—

Please *say* which you prefer.

The best way to learn a language is *said* to be to go to the country in which it is spoken.

I cannot *say* yet whether I shall go or not.

Iku ka ikanu ka mada yō *iwarenai*.

(*c*) *To repeat:* as, to *say* a lesson:—

If we *say* a sentence a certain number of times it becomes a habit to *say* it in that way, and after that no mistake is made.

(*d*) **Say** is sometimes used intransitively:—

No doubt it is as you *say* (it is). *Ossharu* tōri ni chigai wa gozaimasen.

Call, among many other meanings, means: *to name, to describe by a name:*—

He is *called* Kichi. Kare wa Kichi to *iu*.

What is this *called?* Kore wa nan to *iu* mono.

This *is called* (or, *is said to be*) the finest park in Japan.

A thing can hardly be *called* a success till it has been tried.
In England it is common to *call* the oldest son after his father.

174. Speak.

Speak draws its meaning from the idea of making sounds; *tell* from that of communicating. *Speak* is therefore, unlike *say* and *tell*, usually intransitive. It has the following uses:—

(*a*) *To talk; to utter.* *To talk* expresses a conversation of some length, while *to speak* may refer to only a word:—

He must have *spoken* of the money. Kane no koto wo hanashimashitarō
He *spoke* half in English and half in Japanese.
He *speaks* so brokenly that he cannot *say* all he wants to.
One *speaks* with everybody he meets, the other *speaks* to nobody.

(*b*) *To make an address or oration:*—

He *spoke* for an hour on the influence of sea power upon history.

(*c*) As a transitive verb *to speak* is used in speaking about languages, meaning *to use in oral utterance:*—

Many can read a language that they cannot *speak*.
Every one who *speaks* a foreign language must *speak* more or less imperfectly.
French is much *spoken* in Europe, but English is most widely *spoken* in the world.

(*d*) *To utter words:* as, No one *spoke* a word.

We say, *To speak* the truth, meaning rather to be truthful in general; while *To tell* the truth refers rather to one communication. We say, *To tell* a lie, referring to one lie, but we cannot say, *To speak* a lie.

To speak one's mind means to express one's opinion freely.

(*e*) **Speak** may be used instead of *tell* (see § 175 *e*.) with *to* before the name of the person spoken to:—

He *spoke to* me about your sickness. I will *speak to* you about it again.
He *told* me about your sickness. I will *tell* you about it again.

When the matter spoken of is not mentioned *to speak* cannot be used for *to tell:*—

Incorrect: As I *spoke* to you last day.
Correct: As I *told* you yesterday.

Note.—When we speak *to* a person only a word or two may be used; when we speak *with* a person, we have a conversation. To speak *about* a subject implies more talking than to speak *of* a subject. When one speaks *on*, or *upon*, a subject he discusses it more or less carefully.

175. Tell.

Tell is usually, like *say*, transitive. The direct object is that which is told, and the indirect object is the person who is told:—

To *tell* a person (*indirect object*) a story (*direct object*), or,
To *tell* a story *to* a person.

Tell has several distinct uses as follows:—

(*a*) *To inform; to make known.* In this case it has the meaning of *to say to;* but *to tell* is generally used instead of *to say* when the indirect object is mentioned:—

I will *tell* you all about it. Sono koto wo mina *mōshimashō*.
The gate-keeper will not admit you unless you *tell* him your business.

(*b*) *To distinguish; to decide:*—

I cannot *tell* which I like best.
It is difficult to *tell* one brother from the other.

(*c*) *To narrate; to utter;* as, to *tell* a story, to *tell* a lie:—

It is difficult to *tell* a story well even in one's own language.
It is better to *say* nothing than to *tell* a lie.
Kyogon wo *iu* yori mo mono wo *iwanu* hō ga yoi.

(*d*) *To order; to advise,* etc.:—

When did you *tell* us to bring our compositions?
He *told* us to be careful not to half learn idiomatic expressions.

(*e*) *Tell* is frequently used intransitively followed by *of* or *about*, or with the indirect object only:—

He *told* me about your sickness.
Go byōki no koto wo *shirasete* kudasaimashita.
I will *tell* you more particularly about it the next time we meet.
Kondo o me ni kakattara motto kuwashiku o *hanashi* mōshimashō.
As I *told* you last night. Sakuban o *hanashi* mōshita tōri.

176. Mistakes in the Use of 'Say,' 'Call,' 'Speak,' and 'Tell.'

The mistakes in the use of these words are, as might be expected from their various uses, very numerous. Some common ones are:—

(*a*) To use *to say* for *to call*:—

Incorrect: He *said* him a liar.

Considering the actors were students it must be *said* a great success.

Correct: He *called* him a liar (and it was very impolite to do so).

Considering that the actors were students it must be *called* a great success.

(*b*) To use *to call* for *to say* or *to speak*:—

Incorrect: The deficiency of great men is *called* everywhere.

The Century Dictionary is *called* to be best English dictionary.

The plum tree is *called* to have great perseverance under the unsufferable cold weather.

Correct: The lack of able men is *spoken of* everywhere.

The Century Dictionary *is said to be* the best English dictionary.

The plum tree is *said* to have great perseverance even in the coldest weather.

(*c*) To use *to say* for *to speak*:—

Incorrect: *Saying* thus he hurried away.

That is the museum which I *said* just now.

Correct: *Speaking thus* (or, *Saying this*) he hurried away.

That is the museum that I *spoke of* (or, *told you of*) just now.

(*d*) To use *As I spoke to you*, and like expressions, for *As I told you* (see § 174 *e*).

Incorrect: I *spoke to* you before that . . .

Correct: I *told* you before that . . .

To use *As you told me*, and like expressions, for *As you said*:—

Incorrect: As you *told* me the climate is very hot.

You *told* me there remains no more day in this year, and my mind is very distracted by some or other matters.

Correct: As you *said* the weather is very hot.

You *said* that this is the last day of the year, and indeed my mind is much distracted with one matter and another.

(*e*) To use *to* after *to tell* :—

Incorrect: I *told to* him that... **Correct**: I *told* him that...

(*f*) Other errors are as in the following sentences :—

Incorrect: I cannot *say* by English. I will *speak* a story.
I cannot understand his *speaking*. Please *say* him my kind regards.
I cannot *know* it is good or bad.

Correct: I cannot *say it* in English. I will *tell* a story.
I cannot understand *what he* says. Please *give* him my kind regards.
I cannot *say* whether it is good or bad. Ii ka warui ka shiremasen.

Memorize the following sentences :—

I *told* him so, or, I *said* so *to* him.
I *told* him that..., or, I *said to* him that...
I *told* him about it, or, I *spoke to* him about it.
I *asked* him where he was going, and he *told* me that he would not *answer* me. Then I *said to* him: "Why do you *speak to* me in such an impolite way?"

177. Scenery, Scene, View, (*keshiki*).

A view is that which is presented to our eyes when we look at a place.

Scenery is the GENERAL APPEARANCE of a place :—

The *scenery* was so dull that the journey was tiresome.
A place has many *views* which vary with the position of the beholder.
The *scenery* along the Canadian Pacific railway is very fine, and the best *views* are to be had in the Rocky Mountains.
On first going to a city it is well to go to a high place and to get a *view* of the whole city, fixing a few landmarks with the help of a map.

The important difference is that *scenery* is an ABSTRACT noun which is used only in the singular, while *view* is a concrete noun, used either in the singular or the plural.

Rule.—Use *scenery* in the singular number only.

Memorize: The *scenery* was beautiful, and as we went from place to place we had many lovely *views*.

The common mistake is :—

To use *scenery* in the plural :—

Incorrect: The three *sceneries* of Japan. Nihon no san-kei.

Of all the *scenery* the dawn is the finest when the shining sun rises up the sea.

Correct: The three famous *views* of Japan, or, The three places famous for *scenery* in Japan. (The latter expression is the more exact, as there are many views in each of the places).

The finest *view* is in the morning when the sun rises from the sea.

Note 1.—*View* is a more general term than *scene*, and may nearly always be used instead of it. *Scene* is used rather in referring to the view of a limited part of a place:—

There are some pretty *scenes* in the park but they are too artificial.

We speak of a street *scene*, and we might speak of the eight *scenes* or, views, of Ōmi.

Note 2.—*Landscape* is not a necessary word as *scene* or *view* may be used instead. *Seascape* is a word of recent invention used only in speaking of a *picture* of a scene at sea. It will probably come to be used, like landscape, in speaking of the scene itself.

178. Scholar, Student, Pupil, Disciple.

Scholar is the general name for one who is being schooled, or taught. In comparison with *student* it is used to designate one who is taught in a PRIMARY SCHOOL; while a **student** is one who is taught in a school of HIGHER GRADE. The distinction between the words is not, however, clear.

A **pupil** is rather one who is taught outside a school. Those who are taught privately are call *pupils*.

Disciple (*deshi*) is a word applied rather to the follower of a MORAL or RELIGIOUS teacher. It is not much used in speaking of present day matters because instruction is given rather in schools than individually. If instruction is received *deshi* may be translated *pupil*; if only doctrines are studied or followed *deshi* may be translated *follower*.

There is no English equivalent for **shosei**, in the sense of one who lives with an older person rendering some services and receiving more or less instruction. *Pupil* is the nearest English equivalent.

Note 1.—**A scholar** (*gakusha*) is also one who is thoroughly taught:—

He is a good English *scholar*. He is *a scholar* (or, *a learned man*).

The accent, or turn of expression of a single sentence, will at once mark a *scholar*.—*Ruskin.*

A student (*benkyōka, gakusha*) is, in a similar way, one who is studying outside a school:—

He is a diligent *student* of the English classics.

He is a *student*, or, He is *fond of books.*

In this use (contrary to the use above) of the words, a *scholar* is more advanced than a *student.*

Note 2.—**Pupil** is also used in the same way as *scholar*, but this use is not necessary.

Note 3.—**A cadet** (*seito*) is a student in a military or a naval school.

179. School.

School is the general name for a place in which instruction is given. Schools have been established, in England and America, more by private individuals than by government, so a great number of words have come to be used. There is no such regularity in nomenclature as in Japan, where the school system, and the names, were fixed from time to time by the government.

(*a*) **School**, in its limited meaning, is a place for primary instruction, called a *primary school*. Next to the *primary school* is the *academy*, and after this the *college* and the *university*. While this is the general order there are many special cases.

A college is above the schools in which SECONDARY instruction is given, such as the academy and high school.

A university is, primarily, an association of men for the purpose of study, but it also means a school in which instruction of the highest kind is given.

(*b*) In translating the names of the different grades of schools in Japan it is best to follow the official translations which are as follows:—

(Ordinary) Primary School, Higher Primary School, Middle School High School, University.

These common nouns may be changed into proper nouns by putting before them appropriate numbers, or the names of the places in which they are situated :—

The Matsue Primary School, the Hiroshima Middle School, the Tōkyō Imperial University, the First High School, etc.

Note 1.—In the United States next to the primary is the *grammar* school, and above this the *high* school; but *academy* is used in speaking of either a a grammar or a high school, the distinction between which is not clearly defined. The distinction between a college and a university is also not clear.

There were in the United States, in 1900, 480 *universities* and *colleges* having an attendance of 124,365 male students and 36,856 female students.

Note 2.—A *college*, or *a school*, is also one division of a university: as, the *College* of Engineering of the Imperial University, the *School* of Law of Cornell University.

Note 3.—For technical and special schools there are no fixed names. In the United States officers are educated in the *Military Academy* and the *Naval Academy*. The latter name has been adopted in Japan as the translation of *Kaigun Daigakkō*, which corresponds to what is called the *Royal Naval College* in England. The *Naval College* in Japan corresponds to the school called *the Britannia* in England, and the *Naval Engineering College* corresponds to the school of the same name in England.

Note 4.—A *normal school* is one in which teachers are trained. In Japan there are *ordinary* normal schools and *Higher Normal Schools*.

Note 5.—There is no school called a *middle school* in England or the United States, but the name indicates that it is a kind of secondary school. The term *high school* is liable to be misunderstood by a foreigner.

80. See off, Send, (*okuru*).

We see o a friend who is going away, when we go with him to the station, steamboat, etc.

We send a servant, a child, or some one under our control. We *send away* some one whom we do not wish to see.

It is the custom to go to the station, or steamboat, to *see* friends *off*.
He *sent* his servant to Yokohama to make arrangements for him.

Most of his friends saw him *off* at Shimbashi, but I *accompanied* him to the steamboat, and *saw* him *off* there.

Memorize the last example above.

The common mistake is: To use *send* for *see off*:—

Incorrect: I went to the station of Shimbashi to *send* my friend.

Correct: I went to Shimbashi Station to *see* a friend *off*.

Note 1.—Notice the order of the words: *To see him off*, not, *To see off him*. We may, however, say, *To see off a friend*.

Note 2.—Since there is no noun corresponding to *to see off* the use of *send-off* is common. In familiar speaking we use *send-off* as follows:—

His friends gave him a good *send-off*, or, Many of his friends went to *see* him *off*.

181. Separate, Part, (*wakareru*); Depart, (*saru*).

To depart (*i. v.*) means simply *to go away*, and is generally used in FORMAL speaking only:—

To *depart* from the right way. Michi wo *saru*.

To *depart* (t. v.) this life. Yo wo *saru*.

It is not necessary to discriminate between the following two uses of *to separate* and *to part*. *To part* may be used in the following examples instead of *to separate*.

To separate (t. v.) means *to destroy connection; to occupy a position between*:—

Time and death *separate* the members of a family.

A whisperer *separateth* chief friends.—*Old Testament*.

The Inland Sea *separates* the Main Island from Shikoku.

To separate (*i. v.*) means *to be disconnected*:—

I *separated* from my companions there and returned home.

The common mistakes are:—

To use *to depart* for *to separate*, or *to leave*.

To use *to separate* (t. v.) for *to separate* (*i. v.*):—

Incorrect: After *departing* that school I came to this.

After I *separating* you in the station I returned my home.

Correct: After *leaving* that school I came to this.

After *separating from* you at the station I returned home.

Memorize the above two examples.

Note 1.—A person **parts with** a thing that belongs to him; that is, he gives up his possession of that thing.

A person **parts** (or, *separates*) **from** a person, or thing, with which he has been connected:—

I am *separated from* my native place, but nothing could make me *part with* my love of home.

Note 2.—**To divide** means *to sever into parts*. *To part* cannot be used in this case, and it is uncommon to use *to separate*:—

The world is *divided* into continents, and continents into countries.

Students are *divided* into classes according to their degree of learning.

182. Shade, Shadow, (*kage*).

When the light is more or less intercepted the darkened place is called **shade** (*kage*). When this shade is, or is considered as, limited to a certain shape it is called a **shadow** (*kage*). Thus we speak of the *shade* of a forest, or of a tree, and the *shadow* of a person.

The *shadow* cast by the earth causes an eclipse of the moon.

Coming events cast their *shadow* before.—*Proverb.*

Sorrow is *shadow* to life, moving where life doth move.—*Arnold.*

A man shall be as the *shadow* of a great rock in a weary land.—*Old Testament.*

Shade is used commonly as the opposite of *sunshine*:—

In the summer it is more pleasant to be in the *shade* than in the *sunshine*.

The temperature was eighty-eight degrees in the *shade*, and ninety-six in the sunshine.

Note.—The curious Japanese expression *o kage de* is usually untranslatable. It can by no means be always represented by *thanks to you*:—

I have quite recovered, *thank you*. *O kage de* naorimashita.

183. Sin, Crime, Fault, (*tsumi*).

The best dictionaries give, as the definition of *tsumi*, *crime; trespass; guilt; sin*. These English words have meanings very different from one another.

Sin is, primarily, *any want of conformity with the law of* GOD; and, secondarily, *any serious fault*:—

Sin is the transgression of the law.—*New Testament.*

The so called *sins* against good taste, propriety, social usages, and what not, are in reality but *faults* which ought not to be called by the terrible name of *sin.*

Paul can find no other adjective to express the terror of *sin*, so he speaks of it as 'exceeding *sinful*.'—*Spurgeon.*

Crime is *a transgression of the laws of* MAN.

A fault is *an error in judgement, or conduct* :—

For every *crime* there is a corresponding punishment.

Many who break the law and commit *crimes*, escape punishment by the law.

We suffer in some way for our *faults*, but in general there is no punishment by man, unless we also break some law.

The common mistake is: To use *sin* for *crime* or *fault*:—

Incorrect: It was my *sin.*

We can often see the black *sinner's* car in a street.

Correct: It was my *fault.*

We often see black prison-vans (for *criminals*) in the streets.

Note 1.—**Sin** and **crime** are used as abstract nouns, and also as common nouns. *Fault* is a common noun.

Note 2.—**Vice** is the *habit* of doing that which is low and degraded. *A vice* is one such habit: as, the *vice* of intemperance.

Note 3.—**A criminal** is one who commits a crime, and a **sinner** one who commits a sin. Other similar nouns are *wrong-doer* and *evil-doer.*

184. So . . . as, So . . . that, As . . . as.

So is generally used with a correlated clause beginning with *as* or *that.* The difficulty is to know when to use *as* and when to use *that,* as either word may be represented by *hodo* in the Japanese sentence :—

This is not *so* good *as* that. Sore wa kore *hodo* yoku nai.

It is *so* bright *that* it hurts my eyes. Me ni sawaru *hodo* akarui.

(*a*) **As** is used after *so* with a negative word to deny equality :—

It is not *so* difficult *as* you suppose it is.

(*b*) **That** is used after *so* to express consequence or purpose :—

He is *so* tall *that* he looks awkward. Minikui *hodo* sei ga takai.

It is *so* dazzling *that* I cannot see. *Mabushikute* miru koto ga dekimasen.

The best guide to the use of *so . . . that* is as follows. When *that* is used after *so* the sentence contains an answer to the question, *Why . . . ?* For instance, in the above examples:—

Why can you not see? *Because* it is so dazzling.

Why does he look awkward? *Because* he is so tall.

When *so . . . as* is used there is no such answer to the question. For instance, in the first example above if we ask, "Why is this not good?" no answer can be found in the sentence, "This is not *so* good *as* that."

Another guide is, that when *so . . . that* is used the meaning may be expressed by *therefore*:—

He is tall, *therefore* he looks awkward.

It is dazzling, *therefore* I cannot see.

Memorize the first two examples in this section and the following:—

Why is this not so good as that? I do not know.

Why does it hurt your eyes? *Because* it is bright.

(*c*) *As* is used after *as* to express equality, proportion, or comparison. (See § 185, *a* for examples).

Note 1.—**As** may be used after *so*, and also after *such* with the infinitive mode of a verb to express consequence, but this use of *as* is unnecessary:—

He is *so* tall *as to look* awkward.

There was *such* a noise *as* to keep me awake.

Note 2.—**As** is used after *so* to express the high degree of an adjective or adverb:—

Will you be *so* kind *as* to show me how? Oshiete itadakitō gozaimasu.

I can not understand why it takes *so* long (*as* that).

As in the last example the correlated clause is often understood.

185. Mistakes in the Use of 'So . . . as,' 'So . . . that,' 'As . . . as.'

On account of the complexity of the construction of the correlated clauses, mistakes are numerous.

(*a*) Mistakes in the use of *as . . . as:*—

Incorrect: It was *so* cool *as* winter came near.

Please you give me a letter *as* you arrived at home.

To pass a day indeed it is *so* fast *like* an arrow to fly away.

Correct: It was *as* cool *as if* winter were near.

Please send me a letter *as* soon *as* you reach home.

A day passes away, indeed, *as* fast *as* an arrow flies.

(*b*) Mistakes in the use of *as . . . as possible.* This form is very often misused:—

We *cried* for help *as* loud *as possible.* (Or, *as* loud *as we could*).

We *do* not always study *as* hard *as possible.* (Or, *as* hard *as we can*).

I *will* bring it as soon *as possible.* (Or, *as* soon *as* I can).

In the above sentence the form *as . . . as possible* is the more simple, because, when the second form is used, the tense of *can* depends upon that of the preceding verb.

Incorrect: I ran *as* possibly *as* I can.

I study *as* possible I can but I cannot learn.

Correct: I ran *as* fast *as possible.*

I study *as* hard *as possible,* but I cannot learn.

(*c*) Mistaken forms of *so . . . that:*—

Incorrect: The wave was *so* high *as* passengers almost began to catch seasick.

The few words which my parent wrote gave me *so* much excitement *as* I almost felt pain.

Conversation is *as* important to our society *as* it may be say that without conversation there is no intercourse.

Correct: The waves were *so* high *that* almost all the passengers became seasick.

The few words that my father (or, mother) wrote excited me *so* much *that* it was almost painful.

Conversation, in the highest sense of the word, is *so* essential to society *that* it may be said there can be no society without conversation.

(*d*) Mistaken forms of *so . . . as:*—

Incorrect: The disease was not *so* heavy *than* I expected.

I think that English magazine is not *very* difficult to us *as* English novel.

I think it is not *so* difficult to learn the common English *that* every scholar feels.

Correct: The sickness was not *so* severe *as* I expected.

I think that English magazines are not *so* difficult for us *as* English novels.

I think it is not *so* difficult to learn every-day English *as* all students say (it is.)

186. So, Such.

So is an **adverb** meaning *in such manner, to such degree.* The use of either of these words IMPLIES A COMPARISON either expressed by a clause with *as* or *that*, or understood.

Such meaning *similar ; of that kind,* is always used in connection with a NOUN (except in its use as a pronoun).

(*a*) The two words express the same meaning; the choice depends on whether an adjective or an adverb is needed :—

There was *such a noise* that I could not hear anything, or,
It was *so noisy* that I could not hear anything.
Such a windy day (*as* that was) is not suitable for rifle practice.
So windy a day (*as* this is) is not a pleasant one for a voyage.
The trip was *not such a pleasant one as* we had expected.
The weather was *not so pleasant as* it had been the day before.
Such a clever man (or, *So clever a man*) as he (is), is sure to do well.
Anna rikō na hito de wa kitto yoku narimasu.
There was *such a great noise that* I could not sleep, and the next day I was *so tired* that I could do nothing.

In all the above examples, except in the last use of *so*, either word may be used.

(*b*) The important consideration is the irregular use of the article *a* after these words.

Rule.—Such is followed by the article *a*, before a noun in the singular number. Do not use *the* for *a* after *such*.

So, when it qualifies an adjective, takes the article *a* after that adjective :—

Such a great advantage cannot be obtained without labor.
So great an advantage cannot be obtained without labor.

Exception.—The above rule does not apply to the case of abstract nouns, nor when *such* is qualified by *no* :—

Such unceasing diligence (or, *Diligence so unceasing*) deserves praise.

There is *no such* word as 'Can't,' or, There is *not such a* word as 'Can't.'

Memorize the last six examples above.

Note 1.—*Such* is also used as an adverb. In this case *a* is used before the adjective that is qualified by *such* and the noun it qualifies:—

This is *such a good dictionary* that you ought to have it.

Note 2.—Before plural nouns *such* is preceded by indefinite adjectives such as *some, many, few, all,* (if they are used):—

All such bad habits of speeches are due to the repetition of the same mistakes.

Note 3.—The correlated clause with *as* or *that* is sometimes omitted, or not completed:—

Why do English people speak *so* fast and use *such* abbreviations?

Oh, *such* a life as he resolved to live,
When he had learned it.
When he had gathered all books had to give?—*Browning.*

187. Mistakes in the Use of 'So' and 'Such.'

Common mistakes are:—

To omit, or misplace, the article *a* after *such* or *so.*

To use *the* after *such* before a plural noun:—

Incorrect: *Such word* as 'lie' is very impolite to use.

So a great famine has not known in our country.

Such the weak *men* are not proper for the soldiers.

There are not *so* happiness *as* we have sweet home.

It was a fine weather that there was not only a cloud.

There is the strong current *so* it is said that sea men has very difficult to pass the strait.

Correct: It is very impolite to use *such a* word as 'lie.'

So great *a* famine, has not been known in the country before this.

Such weak *men* (as those) are not suitable for soldiers.

There is no *such* happiness *as* to have a true home.

It was *such* fine weather *that* there was not a cloud (in the sky).

There is *such* a strong current *that* it is said to be very difficult to pass the strait.

188. Exercises in the use of 'So . . . as,' etc.

Supply the proper words in the blanks below:—

Incorrect: The useful trees are *so* many *as* we cannot count it.

It is not *so* difficult *that* I could not read it

This is *so* a much difficult book than those you ever read *as* you cannot read that.

The power of resolution was not *so* much strong *as* I was fond of smoking.

O, unhappy are they who do not seek the way as *such* the men *as* these!

The people to bathe of this year is four times *as* many *compared* with those of last year.

It was difficult to him to stop to smoke *as* much *as* to stop to eat.

They are *so* numerous *as* I have not seen in the other country.

Correct: There are—many—we cannot count them.

It is not—difficult—I can not read it.

My resolution was not—strong—my desire to smoke.

This book is—much more difficult than those you have read,—you cannot read it.

Oh! unhappy are they who, like—men—these, do not seek the way!

There are four times—many people to bathe this year—there were last year.

If was—difficult for him to stop smoking—to stop eating.

I have not seen—many (—these) in any other country.

189. So called, Called.

So called is commonly used to show that the speaker does not think that the name is suitable.

It may mean only *commonly called*, but in this sense it is better to say simply *called*:—

This liberty, *so called*, is only license.

The wind *called karakaze*, or 'hollow wind,' blows very hard, but it is not very cold.

I went to see the eight scenes of Omi, as they are *called*. (Or, somewhat ambiguously, *the so called* 'eight scenes of Omi').

The power of Christianity is not to be measured only by the size or the population of *so called* Christian countries.

Kirisutokyō no seiryoku wa *iwayuru* Kirisutokyō-koku no menseki ya jinkō nomi de hakararubeki mono de nai.

The common mistake is: To use *so called* too much:—

Incorrect: I went to the hot spring *so called* Tamanoyu.

Correct: I went to the hot spring *called* Tamanoyu.

190. So, Too, Very, (*amari*).

So means *to a certain degree*, and this degree is usually expressed by a CORRELATED CLAUSE. (See § 184).

Too means MORE THAN ENOUGH for a certain purpose. To express this purpose a CLAUSE is understood or expressed. In the following examples this clause is printed in italics, or enclosed in brackets if it is understood.

Very means *exceedingly*, and does not denote excess as *too* does.

Memorize the following examples:—

It was not *so* difficult to read it *as I expected.*

It was *too* difficult *for me* to read it (so I did not read it).

It was *very* difficult for me to read it (but I read it)

Compare the uses of *too* and *very* in the following examples:—

It is *too* muddy *to take a walk* in the fields.

It was *very* muddy, but still we took a short walk.

These clothes are *too* thick (for this warm weather).

These clothes are thick, but they are comfortable.

My mark was just *too* low *for me to get a medal.*

My mark was *very* low,—nearly the lowest of all.

The style is *too* good *to be his.* (*i. e.* I think he did *not* write it.)

The style is *very* good. Bunshō wa *yohodo* omoshiroi.

Common mistakes are:—

To use *so* for *very*, especially in a negative reply.

To use *very* for *too*.—

Incorrect: My school is not so far from my house.

My education in there was not *so* bad but was not *so* good.

Was your travel pleasant? No, it was not *so* pleasant.

This book is *very* hard for us to study.

Correct: The school is not *very* far from my home.
My education there was not *very* bad, but it was not *very* good.
Was your journey pleasant? No, (it was) not *very* (pleasant).
This book is *too* hard for us to study (so we cannot study it well).

Note 1.—Both *so* and *too* are used, in colloquial speaking, without a correlated clause to express a high degree:—

I am *so* glad to see you. I shall be only *too* glad to go.
Thank you *so* much for . . . It was *too* bad that he failed.

Very may be used in such cases, and it is better for a foreigner to do so:—

I am *very* glad to see you. I shall be *very* glad to go.
Thank you *very* much for . . . It was *very* unfortunate that he failed.

Note 2.—When the question is in the negative form, *so* is sometimes used in the answer without any clause:—

Was it *not* very tiresome? (I think it was).
No, it was not *so* tiresome (*as* you think).
In this case it is right, and better, to use *very*.

Note 3.—**Amari** is translated *so* in such expressions as the following:—

It was *so* pretty *that* I bought it. *Amari* kirei deshita kara kaimashita.
It is *so* fine *that* . . . *Amari* ii tenki desu kara . . .

191. Society, Meeting, (*kwai*).

A society consists of several PERSONS who have a common purpose.

A meeting is held when several persons assemble for a common purpose:—

Nearly every *society* holds *meetings* either at fixed, or irregular intervals.
It is characteristic of this age to form a host of *societies* with a multiplicity of *meetings*.

It is difficult to find equivalents for various uses of the Japanese word *kwai*. Some common ones are as follows:—

An athletic *association* (*undōkwai*) holds athletic *sports* (*undōkwai*).
A musical *society* gives a *concert* (*ongakkwai*).
A debating *society* holds a *debate*, or *public speaking*.
We hold a *social meeting* (*shimbokkwai*), or *public speaking* (*enzetsukwai*).

Memorize the last two sentences above.

The common mistake is: To use *society* for *meeting*:—

Incorrect: I must attend to our English Speaking *society*.
Our exercise *meeting* will be opened next Sturday.
Correct: I must attend the *meeting* of our English *Club*.
Our athletic *association* will hold *sports* next Saturday.

Note.—*Association* is used in the same way as *society*.
Club is used in speaking of a small society: as, a chess *club*; but also in speaking of a large society.

192. Some, A, A certain

We recognize that each one of these words has its own use in qualifying a noun, but it is difficult to give a rule governing their use. Japanese students use *some* far too much, probably to render the word *aru*.

A means SIMPLY *one* without reference to number or to a particular person or thing.

Some means *one* (or, more than one) and is used to express UNCERTAINTY, or ignorance, about the person or thing spoken of. (See § 26).

A certain means *one* and is used when the speaker is not ignorant or uncertain, but does not wish to speak DEFINITELY. (*Certain* is used with a plural noun):—

He is suffering from a *disease* that makes him unable to study.

The above form is the most simple and common one. If we say *some disease* it implies that we do not know definitely about the disease. If we say *a certain disease* it gives an appearance of secrecy:—

I do not feel well for *some* reason.
I had *a* reason for not going (so I did not go.)
I had *a certian* reason for not going (but I cannot tell the reason).
It seems simple, but I cannot understand it for *some* reason.
According to *a certain* Count who is a familiar figure at Court . . .
It is said that the directors of *certain* normal schools are concerned in the text book affair.

Common mistakes are:—
To use *some* or *a certain* for *a*.

To use *under some circumstances, by some reason,* etc., when no explanation is necessary :—

Incorrect: I went to Kanda to buy *some* book.

Some friend said you are diligent since you have entered to the school.

When many are assembled in *some* kind of social meeting, and can freely converse in *some* room, they only drink or eat without speaking *some* agreeable words.

I had to leave that school *under some circumstances* when I was first class.

I was busy *with some matters.*

Correct: I went to Kanda to buy *a* book.

(The incorrect sentence is absurd for one could not be uncertain about the book he went to buy. He might say: I went to look for *some* good conversation book but I could find none).

A friend of yours says that you have been diligent since you entered the school.

When many are assembled at *a* social meeting and might converse freely, they only eat and drink without *any* pleasant conversation.

I was busy. (It is unnecessary to add anything; of course you were doing something. If you speak of the nature of your business, speak particularly: as, I was busy *in packing up* to go home).

I had to leave that school when I was in the first class. (To use *for a certain reason* gives an appearance of secrecy. The important matter is that you left the school. If the reason is important speak about it particularly.)

Note 1.—**One** is used instead of *a* only when there is a definite reference to number:—

One critic says that they made many mistakes in pronunciation. (Other critics did not say so).

A criticism of the performance appeared in the Jiji Shimpō.

Note 2.—**Certain** has various other meanings one of which is *fixed, definite* :—

It is necessary to get a *certain* mark in order to pass an examination.

Note 3.—**A certain** is used sometimes in stories to give an appearance of reality. Its use in such a case does not suggest secrecy.

193. Soon, Immediately, At once, (*sugu ni*).

The meaning of the word *soon* depends on the circumstances; it may mean *a few minutes,* or *a few days.* The other words have meanings more nearly absolute.

Soon refers to a longer period of time than **immediately**, which in turn refers to a slightly longer period than **at once**, which means *without any lapse of time.*

The child *soon* grows to the man, and the man *soon* passes away.

Effects will not, indeed, *immediately* disappear with their causes.—*Coleridge.*

We say that two events happen *at once* when they happen so nearly together that our senses can perceive no lapse of time.

Common mistakes are:—

To use *soon* for *immediately* and *vice versa* :—

Incorrect: If the whistle blows the train will start *soon.*

I rode on the train for A. at five and a half. *Immediately* I reached to A.

The bell was ringing therefore *soon* I entered to class room.

We reached to there at five minutes to noon and *immediately* went to eat our dinner. When the gun was fired the bell was rung *at once.*

Correct: When the whistle blows, the train starts *immediately.*

I took the train for A. at half past five, and *soon* reached there.

The bell was ringing so I entered the class room *immediately* (or, *at once*).

We reached there at five minutes to twelve, and *at once* went to take our dinner.

Memorize the last three sentences above.

Note.—**Directly** and **presently** are used in about the same sense as *soon.* They perhaps refer to a shorter period of time, but they have lost their original sense of *immediately. Immediately* has, in like manner, lost its sense of *at once. Instantly,* meaning *at once,* is not much used.

194. Sorry, Sad, Pitiful.

The important considerations are the following :—

A person is *sad*, or *sorry*, but an EVENT cannot be *sorry.*

A person is sad, or sorry because of a *sad* EVENT ; but we can not speak (in this sense of the word) of a *sorry* event :—

We were *sorry* to leave home, and were *sad* for several days.

It is *sad* to leave home for the first time, or,

Leaving home for the first time is a *sad* separation.

Pitiful and *pitiable* mean causing compassion or pity :—

A *pitiful* story ; a *pitiful* person, sight.

There is something *pitiful* in the simplicity of perfect ignorance

Sorry is the opposite of *glad*, and *sad*, of *happy*. *Sorry*, and *sad* may be used, therefore, to express meanings opposite to those expressed by *glad* and *happy* in § § 161, 162:—

Your parents will *sorry* that you cannot return home, and you will be *sad* all the vacation.

I was not *sorry* to have an opprtunity to speak English.

The preposition used with *sorry* and *sad* are different from those used with *glad* and *happy*. The following are the common forms:—

To be *sorry for* a person. To be *sorry about* (or, *for*) an event.
To be *sorry to* hear (see, find, learn, etc.).
To be *sorry that* an event happened.
To be *sad on account of* an event. To be *sad because* an event happened.

For example some of the sentences in § 161 (*d*) may be changed as follows:—

I am *sorry that* he came. One is *sad when* he is living in vain.
I should be *sorry to have* no opportunity to go. I am *sorry about* that.
He is *sad on account of* leaving home.
He is *sad because* he cannot accomplish his purpose.
I am *sorry for* my mistake. I am *sorry for* it on your account
I am *sorry that* the weather was so bad during your journey.

The common mistakes are:—

To use *it is sorry* in speaking of an event.

To use *sorry* for *pitiful* or *pitiable*:—

Incorrect: *It* is very *sorry* that I cannot speak better.
It is very *sorry* that the camp was very noisy to sleep.
Some orphans are very *sorry* whose parents are died of sick.
Correct: *I* am very *sorry* that I cannot speak better.
I am *sorry* that the camp was too noisy to sleep in.
Children whose parents are dead are very *pitiable*.

Note.—One is sorry about an event; and the word *sorry* expresses either slight regret, or deep sorrow.

To be sad expresses a condition of the mind, and sometimes there is no close connection with an event but the feeling is alaway a deep one:—

One is made *sorry* by some event, and then he is *sad*.

Men are *sorry* in various ways. One is *sorry* for his sins, and another is *sorry* for his scruples.—*E. H. Chapin.*

Note 2.—**Sorry**, means also *causing sorrow* :—

A *sorry* day it will be for this land when the work of education is wholly or mainly done for mercenary reasons.—*Washington Gladden.*

Note 3.—**Pitiable** is used in nearly the same sense as *pitiful*. It is used rather of that which may be seen :—

The most *pitiable* sight one ever sees is a young man doing nothing.

195. Spend (*tsuiyasu*), Take (*kakaru*).

In speaking of time *to spend* is defined as *to employ*, and *to take* as *to use up*, but these definitions are not sufficient to distinguish between the two words, which can never be used interchangeably.

To take meaning *to use up* refers to the time used in FINISHING a certain action. When *to spend* is used, it is not implied that the action is finished :—

We can *spend* only two hours in preparing our lessons, but it would *take* us about three hours to prepare them thoroughly.

It will *take me* a long time *to finish*, if I *spend* only my leisure time on it.

Tada hima no toki bakari wo *tsuiyashite* sore wo owarō to suru ni wa watakushi wa nagaku *kakarimasu.*

It *takes him* a long time *to learn* anything.

Ano hito wa nani wo manabu ni mo nagaku *kakaru.*

The important considerations in the use of *to spend* and *to take* are as follows :—

(*a*) **To take** is used impersonally in speaking of time, with *it* as the subject.

The construction, *it takes . . . to . . .* refers to the time taken by ANYBODY.

The construction, *it takes me* (or, *him, you, Mr. A., a man*, etc.) *. . . to . . .* refers to the time taken by *me* (or, the other person who is mentioned) :—

It takes *me* an hour to walk to school but it does not take *him* so long.

It *takes* only quarter of an hour to go to school by train.

The time that it takes one to walk depends upon the person, but every one who goes by train takes the same length of time.

Memorize the following sentences :—

How long does it *take* to go by steamer from A to B?

Kisen de A yori B made ikimasu no ni dono kurai *kakarimasu* ka.

How long does it *take you* to walk to A?

A made aruite o ide nasaru no ni dono kurai *kakarimasu* ka.

(*b*) **To spend** (when a verb is necessary) is followed by the gerund in *ing*, while *to take* is followed by the gerund in *to*:—

It *takes* time *to do* anything, or, One must *spend* time *in doing* anything.

Though it *takes* much time and labor *to lay* a good foundation for the knowledge of a language, the time *spent in doing* so is not wasted.

Memorize the last sentence above.

(*c*) **To spend** is transitive and the object is the time that is spent :—

To *spend the time* in the best way is the great problem for every one.

I *spent the vacation* in *visiting*, *reading*, and *amusing* myself.

Hōmon shitari hon wo yondari nagusame goto wo shitari shite kyūka wo *owarimashita*.

Common mistakes are :—

(*a*) To use *to take* with a personal subject.

(*b*) To use, for example, *to spend . . . to do* for *to spend . . . in doing*.

(*b*) To use *to spend* as an intransitive verb, with a preposition before its proper object.

(*d*) To use *to want* for *to take* :—

Incorrect: (*a*) *I take* three days to back home by the train.

We must *take* about nineteen days to go to San Francisco by the steamer.

(*b*) We must *spend* much time *to learn* to translate the classical English.

(*c*) *For* a few days I *spent* to visit after return.

(*d*) How long it *wants* to graduate the American university?

Correct: *It takes me* three days to return home by train.

It takes about nineteen days to go to San Francisco by steamer.

We have to *spend* much time *in learning* to translate classical English.

I *spent* a few days after my return in visiting.

(In the incorrect sentence *spend* has no object).

How long does it *take* to graduate from an American university?

Note.—The construction, *It takes me half an hour* to look over the newspaper, may be explained to mean, *It takes half an hour for me*, etc.

196. Street, Town, (*machi*).

A street is a road in a village, town, or city.

A town (*machi*) consists of many streets (*machi*).

A road is a public way, but we do not speak of a road in a town or city:—

The *streets* were muddy in the *town*, but the *roads* in the country were still more muddy.

Memorize the above definitions of *street* and *town*.

Common mistakes are:—

To use *street* for *town*, and *vice versa*:—

Incorrect: First I went to see the state of the *town* to Shimbashi. There were seen several matters and in the other *towns* I saw drunk men.

Correct: I first went to Shimbashi to see the *city*. I saw various things there, and in other *streets* I saw intoxicated men.

Note 1.—When proper names are used, we say, for example:—

Kamakura, or the *town* of Kamakura; Kōbe, or, the *city* of Kōbe. (Generally the shorter form is used).

In speaking of streets do not translate either *machi* or *chōme*, Sometimes *ni chōme*, for instance, is translated *second ward*, but *ward* has a very different meaning, and there is not sufficient authority for this usage.

Note 2.—**A city** (*shi*) is larger than a town, and is governed by a mayor (*shi-chō*) and aldermen.

Note 3.—**Way** is a general word for *road*, *street*, *path*, etc.; *method* or *process*:—

Please tell me the *way* to . . .

We can do nothing unless we know the *way*.

I am the *way*, the truth, and the life.—*New Testament*.

When we are at our journey's end we have done with the *way*.—*The Saint's Rest*.

197. Subject, Vassal, Retainer, Attendant.

Subject is frequently misused to render the Japanese word *kerai*, so it is necessary to consider the meanings of the following words.

A subject is a native of a country under a monarch, considered in his, or her, relation to the ruler. We speak of a *citizen* of a republic.

Vassal is a word belonging to feudal times. One who held land under a fendal lord was a *vassal*. A *vassal* usually had many *attendants* and *retainers* under him.

An attendant is one who renders service, but the word is generally used in speaking of one who is a HIGHER SERVANT of a person of rank.

Retainer has a similar meaning, but it refers rather to MILITARY service.

The proper translation of *kerai* depends upon the meaning of the word in that particular case, but it is never equivalent to *subject*:—

Incorrect: *Ieyasu* intrusted the fort at Momoyama to his *subject*.
Correct: *Ieyasu* intrusted the fort at Momoyama to one of his *vassals*.

Note 1.—*Daimyō* may be rendered *feudal lord*, and *samurai*, *knight*; but the words may be used in Japan without translation.

Note 2.—*Servant* is the word commonly used in speaking of one who does service of a lower kind. A young male servant in a hotel, ship, or other public place, is called a *boy*.

198. Succeed, Finish.

To succeed (*mokuteki wo tassu*) is INTRANSITIVE, and means *to accomplish what is attempted*. It can never be used instead of **to finish**, which is TRANSITIVE and means *to bring to an end*:—

We must *finish* many undertakings before we *succeed* in our final purpose.
Children and unsteady people set about many things without *finishing* any.—*Crabbe*.

The common mistake is:—
To use *to suceeed* as a transitive verb:—

Incorrect: Milton hardly *succeeded Paradise Lost*.
Do you think will the Panama Canal *succeed*?

Looking the success of the frog he thought himself that, if he works hard he would *succeed* anything.

Correct: At last Milton *succeeded* in *finishing Paradise Lost.*

Do you think the Panama Canal will be *finished?*

Looking at the success of the frog, he thought to himself that if he worked hard he could *accomplish* anything.

Memorize the first two corrected sentences above.

199. Such . . . as, Such . . . that.

Often the clause with *as* is understood. In this case there is no difficulty in the use of *such,* which is the same as that of *anna, sonna,* etc. in Japanese (see § 191):—

How did you make *such* a mistake (*as* that)?

Dō shite *sonna* machigai wo nasaimashita ka.

At *such* a time (*as* that) one does not know what it is best to do.

Sō iu toki ni wa dō shite ii ka wakaranai mono da.

When the corresponding clause must be expressed the construction is complicated. Both *that* and *as* after *such* express consequence:—

The book is not *such that* I can recommend it, or,

The book is not *such as* I can recommend *it.*

Usually, as in the examples below, either construction may be used. The more convenient one is given first:—

Such an examination is given *as* graduates of middle schools *can pass.* (Or, *that* graduates of middle schools can pass *it*).

The sentences in most conversation books are not *such as can be used.* (Or, *such that they* can be used).

The rule is not *such that it* can be easily understood. (Or, *such as to be* easily understood).

Conversation books are not of *such* a kind *as to be* useful to a student. (Or, *that they* are useful to a student).

From the above sentences we may deduce the following rule:

Rule.—After *such, as* is a relative pronoun standing for a noun expressed, or understood. *As* is either the subject, or the object, of the verb in the clause in which it stands; or, less commonly, *as* is followed by the infinitive as *that* cannot be:—

Thus, in the first sentence above, *as* is the object of *pass*. When *that* is used, the object *it* is necessary instead of *as*.

In the second sentence, *as* is the subject of *can be used*. When *that* is used the subject *they* is necessary.

In the third and fourth sentences, *as* is followed by the infinitive; and, when *that* is used, the constructions are changed.

The rule is not easy of application, but it will at least enable one to detect an error in writing.

Note 1.—In some cases the construction cannot be changed without a complete change of the sentence:—

I am in *such* a perspiration *that* I think I will change all my clothes.

Taisō ase ni natta *kara* kimono wo sukkari ki-kaemashō.

We might say, with a slight difference of meaning:—

I am in *such* a perspiration *as to make* it advisable to change my clothes.

Taisō ase ni natta kara kimono wo kikaeru hō ga yokarō.

Only *such* sentences *as* can be used can be remembered.

In such a case as this *that* cannot be used, except by omitting the correlated word and saying,

Only sentences *that* can be used can be remembered.

Note 2.—The Century Dictionary says: "These correlations, through transposition of clauses and ellipsis of one or the other term, extending often to the whole term, present in modern English a complication which cannot be fully exhibited except at great length, and in connection with earlier uses.

200. Sweet (*amai, umai*); Nice, (*umai*).

Sweet is given in the dictionaries as the first equivalent of *umai* hence it is frequently misused in translating that word.

Sweet means *having a taste like that of* SUGAR.

Nice means, in colloquial usage *pleasant in any way*, hence it is used in speaking of the taste of food:—

Most cakes and fruit are *sweet* and also *nice*.

Fish and meat are *nice* but they are not *sweet*.

Memorize the above two examples.

The common mistake is: To use *sweet* for *nice*.

Incorrect: Our breakfast was not *sweet* as usual.

We had very *sweet* stew made by hen and onions.

We only had the lunch but we ate more *sweetly* than the dinner.

Correct: As usual our breakfast was not *good*.
We had a very *nice* stew made of chicken and onions.
We only had a lunch but it tasted *better* than a dinner.

Note 1.—**Delicious** is used in speaking of food in the sense of *very nice*. It is not so much used as *nice*.

Note 2.—**Good** is frequently used like *nice* in speaking of taste in the following way:—
These cakes are very *good*. This fish is very *good*.
Good, in the wide sense of the word, does not refer to taste especially:—
Oranges are *good*, but they are not so *good* as apples.

Note 3.—**Sweet** means primarily *pleasant to the taste*. This wide use of the word is equivalent to that of *umai*, but it is not common:—
Any food is *sweet* to one who is hungry.

Note 4.—**Good** is sometimes the equivalent of *umai*, as *well* is of *umaku*;
Have you no *good* plan for making money.
Nanzo *umai* mōkekuchi wa nai ka.
We call everything *good* that belongs to our neighbor.
Tonari no mono wa nan de mo *umai* to iu.
In the Middle Ages we imitated China, and we did it pretty *well*.
Chūkō de wo Shina no mane wo yatte zuibun *umaku* yatta.
He did not bring the launch alongside of the pier *well*.
Kojōki wo *umaku* sambashi ni tsukenakatta.

Note 5.—**Appetite** is used as follows:—
I had a good *appetite* for supper after the long walk.
The young usually have good *appetites*.

201. Take, Bring.

To take has a very wide use like *toru* to which it is often, but not always, equivalent. The following are the most important of the thirty-six uses given in the Century Dictionary.

(*a*) To gain possession of by exertion of some kind:—
To *take* a castle, a prisoner, a prize, a fish in a net.
To *take* a newspaper, a lodging, or a room in the hotel (yado wo *toru*).
To *take* passage in a steamer, hence in common speaking, to *take* a steamer, a train, a jinrikisha, a street car, an omnibus.

(*b*) With nouns implying motion or action *to take* means *to do, make, perform*:—

To *take* a journey (*tabi wo suru*), a walk, one's own way (*katte ni suru*), a photograph (*shashin wo toru*).

To *take* aim (*nerau*); to *take* care (*ki wo tsukeru*); to *take* care of (*daiji ni suru*); to *take* notice of (*ki ga tsuku*); to *take* measurements (*sumpō wo toru*).

(*c*) To carry off; to draw; to derive:—

To *take* money (kane wo *toru*); to *take* a sentence from a book.

The names of armored cruisers and battleships in the United States navy are *taken* from the names of the States.

(*d*) To receive passively; to admit:—

To *take* food, pleasure, a rest, advice, pay.

I *take* his opinion to be true. Ano hito no *setsu wo toru*.

Notice the following cases in which *toru* is not rendered by *take*:—

To *get* a name (*na wo toru*); to *gain* a victory (*kachi wo toru*); to *get* old (*toshi wo toru*); to *draw* lots (*kuji wo toru*).

We bring a thing to the place in which the speaker is (or, is considered to be). We *take* a thing to some other place:—

Please *bring* my book when you come, and *take* yours back with you.

The books that I *took* home were not read. (The speaker is not at home now).

The common mistakes are exemplified below:—

Incorrect: I *took* a telegram. I *took* my salary. I *took* a hotel.

I forgot to *take* my note-book. May I go to *take* it?

Will you give me your photograph when you will *took* it?

I went to a bridge to *took* the cool.

Correct: I *received* a telegram, I *received* my salary.

I went to a hotel, or, I *took* a room in a hotel.

I forgot to *bring* my note-book. May I go to *get* it?

Will you please give me your photograph when you *have it taken?* (The *photographer* takes a photograph of a person.)

I went to a bridge to *get* cool (or, to enjoy the cool air).

Memorize the above corrected sentences.

202. Tame, Train, (*narasu*)

To tame means *to bring into subjection*, and has a very narrow use:—

To *tame* a wild animal.

To train means *to bring to a certain condition,* and has a wide use :—

Men *tame* elephants, and *train* them to do various things.

A dog is a *tame* animal which may be *trained* to hunt.

We train a LIVING BEING, or some organ of a living being, to do a certain action :—

To *train* a parrot to talk. To *train* the eye to estimate distance.

Common mistakes are :—

To use *to tame* for *to train.*

To speak of *training* an action :—

Incorrect : To *tame* the ear is very difficult than to *tame* the tongue.

I went to a lecture to train *hearing* as possibly as I could.

Correct : It is much more difficult to *train* the ear than the tongue.

I went to hear a lecture *to practise hearing* (or, *to train my ear*) as much as I could.

Note 1.—**To train** is used rather in speaking of a physical than of a mental action.

To accustom has a similar, but a wider, meaning :—

We can *accustom* ourselves to do almost anything.

One who is *accustomed* to a warmer climate can bear cold well at first.

Note 2.—**To tame** is sometimes used figuratively :—

Every kind of beast is tamed . . . but the *tongue* can no man *tame ;* it is an unruly evil.—*New Testament.*

203. To thank, To be thankful.

To thank (*t. v.*) means to EXPRESS gratitude.

To be thankful (*adj.*) means to be sensible of kindness, and to be DISPOSED TO THANK the person who has done that kindness :—

Sometimes we are *thankful* to a person, but for some reason we do not *thank* him.

We often say "*Thank* you" when there is no great reason for being *thankful.* On the contrary, when we are deeply *thankful* for a service we often fail to express our thanks.

Memorize the first example above.

The common mistake is :—

To use *to thank* intransitively for *to be thankful* :—

Incorrect: I *thanked to* him that he taught me kindly during past year.

I always *thank to* him for his skilful, kind method of teaching.

Correct: I *thanked* him for teaching me kindly during the past year

I am always *thankful to* him for his skill and kindness in teaching.

Notice that the preposition *to* is used after *thankful* but not after *to thank*. The common forms are :—

To *thank* a person *for* a gift, a service, a kindness, etc.

To *thank* a person *for* doing something.

To be *thankful to* one *for* something, or, *for* doing something.

Note.—**Thanks** is a noun, used generally in the plural. The use of *Thanks* for *Thank you*, should be avoided by a foreigner.

In dignified language *to give thanks to* is used instead of *to thank* :—

O *give thanks unto* the Lord, for His goodness endureth for ever.—*Old Testament.*

204. Think, Feel.

Japanese, in speaking English, frequently use *feel* where we should use *think*. We naturally use the proper word, but it is difficult to give a rule.

To think is to *produce by* MENTAL *processes.*

To feel is *to have the* EMOTIONS *roused by* :—

What did you *feel* when you first landed in a foreign country, and what did you *think* was most strange?

We *feel* the influences of beauty and of music, and we *think* about the great effect they have in the formation of character.

Let any cause place us, for a moment, face to face with the infinite, with which our existence *feels* its connection as soon as inferior relations cease to be *felt*. In such moments of self communion we *feel* that our true relation is with the infinite. Then we *feel* that God is the idea of ideas and truth of truths.—*Vinet.*

Memorize the first example above, and remember that when the emotions are aroused we use *to feel* :—

To *feel* joy, sorrow, pain, happiness, pleasure, etc.

What did you *feel* when you heard of the death of your friend?

I *felt* that I had suffered a great loss.

What do you *think* about Nansen's attempt to reach the North Pole?

The common mistake is:—

To use *to feel* for *to think* when the feelings are not aroused:—

Incorrect: How did you *feel* of the last excursion.

How do you *feel* about religion?

I *thought* it was the waste of my time to hear such discussion?

Correct: What did you *think* about the last excursion?

What did you *think* about religion? (In speaking to one who is indifferent).

What do you *feel* with regard to religion? (In speaking to one who, after *thinking* about the matter, has begun to *feel*).

I *felt* (or, *thought*) it was a waste of time to listen to such a discussion. (In such a case we have a feeling, though we may not be able to give any reasons.)

Note.—How do you feel? is the form that is always used in speaking of physical feelings. In speaking of other feelings we use this form, or *What* do you feel . . . ? Perhaps the latter form is to be preferred, as in the examples above.

We also say, with the same meaning, *What* are your feelings *about* (or, *with regard to*) . . . ?

205. Though, But.

Either of these two conjunctions, when they mean *notwithstanding*, may be used, to express a certain relation. *Though* is used to introduce the statement of the primary fact:—

Though the train was just starting, I got on, or,

The train was just starting, *but* I got on.

We started, *though* it was raining hard, or,

It was raining hard, *but* we started.

Memorize the above four sentences.

The common mistake is:—

To use *but* and *though* together:—

Incorrect: *Though* I know it *but* I mistake.

Though there are many troubles *but* there are also many pleasures.

Correct: *Though* I know it, *yet* I make the mistake.

Though there are many troubles, *still* there are also many pleasures

Note.—**Yet** and **still** may introduce the subordinate clause to add emphasis, as in the last two examples, but they cannot be used at the beginning of the sentence (except in the case of some sentences that are continuations of previous sentences):—

A. says, It is too rainy for you to go. *B.* replies, *Still* I must go.

206. Till, By, Before.

These prepositions all express a relation of time to a later time.

By means *before* or *at*; **till** means *up to* or *up to the time.*

The important distinction is that *before* and *by* refer to an action at ONE POINT OF TIME, while *till* refers to a CONTINUED ACTION.

I must start *before* ten. Jū ji *mae ni* dekakenakereba naranu.

I shall be ready *by* noon. Hiru *made ni* shitaku ga dekiru.

Please wait *till* I come. Watakushi no kuru *made* matte ite kudasai.

The steamer will arrive *by* to-morrow morning, and stay *until* the next morning.

It began to rain *before* sunrise, and has rained heavily *till* now, but I hope it will stop *by* evening.

Memorize the last sentence above.

The last sentence expresses the action of raining *from* before sunrise *till* the time of speaking. The first two sentences refer to a point of time.

The common mistake is: To use *till*, or *until*, for *by*:—

Incorrect: I will go to your's *till* six o'clock.

I hope you to return the copy *until* end of this month.

Correct: I will be at your house *by* six o'clock.

Will you please return the book *by* the end of this month?

Note.—*Until* may be used instead of *till;* but notice the difference in spelling.

207. Till, To.

Till and **to** both mean *as far as*, in speaking of time, but it is unusual to use *to* except with *from*. *Till* may be used with *from* or without it, hence the following rule is convenient.

Rule.—Use *till* in speaking of time in the sense of *as far as*.

The following uses of *to* can hardly be said to be incorrect, but we should always use *till* in such cases:—

Incorrect: I read the to-day's news *to* 9 o'clock.
After I get up I studied *to* breakfast.
Correct: I read to-day's newspaper *till* 9 o'clock.
After I got up, I studied *till* breakfast.

208. Time, Hour, O'clock.

Time is very often misused in translating the Japanese word *ji*. This is probably because in the dictionaries the equivalents of *ji* are: *time, hour, season*, and the first word is taken when the dictionary is referred to.

An hour (*ji*) is a POINT of time; **o'clock** (*ji*) is used with a numeral in fixing a POINT of time; **time** is (among various other meanings) *a point in duration*:—

The day consists of twenty-four *hours*, beginning at 12 *o'clock* at night.
It is common to open a school at 9 *o'clock*, and to continue for five *hours*, but sometimes the *time* of opening is earlier than this.

Memorize the last sentence above.

Ji is equivalent to *time* probably only in the following, and similar, expressions:—

Nan *ji* kara hajimaru ka. At what *time* does it begin?

Common mistakes are:—

To use *hour*, or *time*, for *o'clock*, and *vice versa*:—

Incorrect: We started in two *hours*. It took us one *time* in going.
I took the dinner about at 12 *o'clock* and rested about 1 *o'clock*.
Correct: We started at two *o'clock*. It took us an *hour* to go.
I took dinner at about 12 *o'clock* and rested about an *hour*.

Note.—**Time**, as an abstract noun, has many uses that cannot be considered here.

209. Travel, Journey, Trip.

Travel meaning *motion from place to place*, is generally used as an ABSTRACT noun, as in its use in the following definitions of *journey* and *trip*.

A journey is travel from one place to another, either by land or by water; a **voyage** is travel by water from one place to another; and a **trip** is a short journey or voyage.

Notice the uses of the following verbs and prepositions:—

We *make* a journey, trip, or voyage, or *take* a trip, to a place.

We make a journey *from* San Francisco *to* New York; *across* a country; *through* a country (stopping at various places).

We make a voyage *across* an ocean; *from* one place *to* another.

It is now not uncommon to *make a journey to* Europe *by way of* Siberia.

I *took* several *trips* to celebrated places near my home.

The common mistake is:—

To use *travel* for *journey* or *trip*:—

Incorrect: I intended to take a *travel* in the vacation.

Correct: I made a *journey* in the vacation.

Note 1.—**To go on** *a journey, voyage, or trip* is used, perhaps, rather in speaking of travel for pleasure:—

If one is a good sailor the best way to spend a vacation is to *go on a voyage.*

Note 2.—**An excursion** is a journey made by several persons to a place, and back to the starting point.

Note 3.—*Travels,* meaning *extended journeys,* is used in the plural:—

Stanley's *travels* in Africa made him famous.

Note 4.—**To travel** is in common use, but it is better not to use the verbs *to voyage* and *to journey.*

210. Treat, Manage, Direct, Handle.

These verbs have similar meanings. There is a tendency to use *to treat* too much as the equivalent of *tori-atsukau.*

(*a*) **To manage** has the widest use of the equivalents. It means *to control, regulate, or direct, movements or affairs*:—

To *manage* a steam engine; a person; a school, a society, an army; a boat, a gun.

How many men does it take to *manage* a steam launch?

One who cannot control himself is not fit to *manage* others.

The remark that public business is worse *managed* than all other business is not altogether unfounded.—*Spencer.*

(*b*) **To treat** means *to conduct oneself toward* :—

Others *treat* us, in general, as we *treat* them.

He *treats* everybody kindly, without regard to rank.

He *treats* his pupils as if they were his children.

To treat also means *to handle well in order to cause a result* :—

To *treat* ore in order to get metal. To *treat* a patient, or sickness.

Note 1.—The meaning of **to handle** is included in that of *to manage*. It means *to use with the hands* (*tsukau*) :—

He *handles* (or, *manages*) his oars well.

Note 2.—**To direct** means to control persons or affairs, and the meaning may usually be expressed by *to manage* :—

To *direct* (or, *manage*) a party of workmen, a society.

Note 3.—When we **entertain** (*motenasu*) a guest, we not only treat him politely, but we provide something for his amusement or comfort.

211. Tree, Wood, (*ki*).

A tree is a plant. After it is cut down and cut into pieces it is called *wood*.

Wood is the hard part of a tree when it is cut and ready to be USED FOR ANY PURPOSE.

Timber is a special name for wood that is suitable for use in building. *Timber*, like *wood* is a material noun, not used (in this sense) in the plural.

Lumber is *timber* that is cut into pieces suitable for use in building. It also is a material noun :—

The *wood* of all *trees* is useful for some purpose. The trunk of the *tree* is generally sawed into *lumber*, and the branches are used for *fire-wood*.

Memorize the above example.

The common mistake is: To use *tree* for *wood* :—

Incorrect: Bamboo plant is used to build the house in Japan so as *tree* is used in the west.

Correct: Bamboo is used in building houses in Japan as *wood* is used in the West.

Note 1.—A **wood** is a collection of *trees* some of which are usually suitable for *timber*.

Note 2.—The large pieces of wood in a house are called *timbers*:—

The *timbers* of a European house are usually sawed; those of a Japanese house are usually hewn.

212. To try (*t. v.*), To try (*i. v.*)

The transitive verb *to try* has a meaning very different from that of the intransitive verb *to try*, and it is comparatively little used. Japanese students of English seem to have invented a new meaning of the transitive verb *to try*, and to be very fond of their invention: as, *to try* an excursion, a walk, a race, fencing, etc., etc.

(*a*) **To try** (*t. v.*) means *to test; to prove; to subject to experimental treatment*:—

To *try* a new invention, a method of study; a medicine, the effect of continued study; the speed of a ship, etc.; the strength by lifting weights.

To *try* a horse. Uma wo *tamesu*.

To *try* a medicine. Kusuri wo *tameshite* miru.

Have you ever *tried* hunting mushrooms (for amusement)?

Matsutake-gari wo *yatte mita* koto ga arimasu ka.

His bravery has been well *tried* in battle.

The extreme cold *tried* our powers of endurance.

(*b*) **To try** (*i. v.*) means *to make an effort; to attempt; to exert strength*. In the use of this verb in the past tense, failure in the attempt is frequently either expressed or understood:—

I *tried* to catch the steamer, but was a little too late.

He *tried* to row in the boat race, but found that he was too weak.

I will *try* a third time next year to pass the entrance examination.

If at first you don't succed, *Try, try* again.—*Old Saying.*

We are all at sea, both as to our strength and our weakness till we have actually *tried*.—*Joseph Brierly.*

I say "*Try*;" if we never *try* we shall never succeed.—*Lincoln.*

Rule 1.—Do not use *tried* (*i. v.*), followed by a phrase, except when the purpose was NOT ACCOMPLISHED.

Rule 2.—Use *to try* (*i. v.*), followed by a PHRASE, in speaking of an action the accomplishment of which is UNCERTAIN.

Rule 3.—Use *to try* (*t. v.*) with a NOUN as an object only in speaking of testing or experimenting.

Memorize the following sentences :—

I *tried to memorize* the sentences (but could not).

I will *try to memorize* the sentences (but perhaps I cannot do so).

Have you ever *tried* this *rule?* (*A test*).

Have you ever *tried memorizing* sentences (to see whether it is profitable, or not? (*An experiment*).

Note 1.—Some dictionaries consider *to try* as used transitively in the first three examples under (*b*), but the essential matter is that the two meanings are quite separate. In the meanings under (*a*) it is certain that the action can be accomplished ; in those under (*b*) it is uncertain.

Note 2.—**Tried** (i. v.) is used, of course, in the past tense even when the action has been accomplished ; but if nothing is said to the contrary the presumption is that the action was not accomplished :—

He *tried* hard to understand it, and at last understood it.

Note 3.—**To try** (t. v.) means *to examine judicially* :—

The case has been *tried* in two courts, and is to be *tried* in another.

The prisoner was *tried* for murder.

213. Mistakes in the use of 'To Try.'

The transitive verb *to try* is frequently used by Japanese students in places in which none of the meanings given above, under (*a*), are applicable :—

We tried *a race.* We tried *fencing.* We tried *an excursion.*

Neither the race, the fencing, nor the excursion is compared with anything else, neither are they tested nor experimented with, therefore the verb *to try* is inapplicable. In such cases say, for example,

We *ran* a race, We *fenced*, We *made* an excursion.

The mistake is nearly always made when using a noun as the object of *to try* (t. v.). Perhaps the easiest way to expose the error is to ask the following questions :—

Is it uncertain whether the action can be accomplished?

Can *to attempt* be substituted for *to try?*

If the answer to either question is *No*, it is, in general, wrong to use *to try*. The exceptions are the comparatively uncommon cases of testing and experimenting.

To apply these tests, for example, to the incorrect sentences above:—

Is it uncertain whether we can run a race, or fence, or make an excursion?

Of course we can do these actions if we wish.

Can we say: We *attempted* a race, We *attempted* fencing?

No. To say so shows that the action was not accomplished.

The very common mistake is:—

To use *to try* with a noun as an object when there is no uncertainty about accomplishing the action:—

Incorrect: I *tried* often the walk during my leisure.

Between he and I a few conversation was *tried*.

In the afternoon we *tried* wrestling and baseball.

Sometimes I *tried* a walking with my friends, and sometimes *tried* journey or fishing.

Correct: I often *took* a walk when I had leisure.

He and I *had* a little conversation together.

In the afternoon we *wrestled* and played baseball.

Sometimes I *went* walking with some friends, and sometimes I *went* on a journey or *went* fishing.

Applying the test of uncertainty, we see that in the first example it is certain that I can walk if I wish to do so. In the other three examples, in like manner, there is no uncertainty about accomplishing the actions, and there is no reference to testing or experimenting. *To try* is properly used in the following sentences:—

I *tried* walking for my health. (*An experiment*).

I *tried* to carry on a conversation in English, but could not. (*An attempt*).

We *tried* our skill in wrestling and baseball. (*A test*).

I *tried* walking, travelling, and fishing for amusement. (*An experiment.*)

Memorize the above four sentences.

Note.—It would be interesting to discover the cause of this very common error. It is probably connected with the way of translating *miru* and *yatte miru*.

These words often mean to try the EFFECT of the action, and not to try the action itself:—

He tasted it to *try* it. Tabete *mita*.

He *tried* climbing a tree (to see whether it was pleasant or not, or for some such reason). Ki-nobori wo yatte *mita*.

You had better ask (and *see*). Kiite *miru* hō ga yokarō.

He seems to be an interesting fellow, so I *wish* to talk to him a little (to see what he will say).

Omoshirosō na otoko da kara sukoshi hanashite *miyō* to omou.

214. To be used, To be accustomed.

To use (*i. v.*) has become a defective verb and only the past tense is used, so mistakes in its use are common.

(*a*) **Used,** the PAST TENSE, is used in speaking of an action that was habitual but is not now:—

I *used* to see him often, but now I seldom see him.

Darwin *used* to love music in his youth but, to his great regret, he lost his taste for it.

(*b*) **To use** (*t. v.*) meaning *to make familiar*, is generally used only in the PASSIVE VOICE:—

We can generally do easily that which we are *used* to do.

It is well to be *used* to hard physical labor in youth.

(*c*) **To accustom** (*t. v.*) means *to make used.*

To be accustomed expresses more effort on the part of the agent than *used*, and cannot be used in the examples under (*a*):

Franklin *was accustomed* to try to break one bad habit after another.

When we *are accustomed* to speak in a certain way it is not easy to change.

To be accustomed may be used for *to be used*, as in the examples under (*b*).

To accustom oneself is in common use, taking the place of *to use oneself*, which is rarely used.

The common mistakes are, to use *used*, or *use*, to express present action. In such a case the present tense of *to be accustomed* cannot be used when no special effort is made, so we use simply the present tense, which expresses habitual action:—

Incorrect: I *use* to take a walk after supper.

Every afternoon I *used* to take walking as possibly as I can.

It is spoken that it *uses* to rain every day in Singapore.

Correct: I (always) *take* a walk after supper.
Every afternoon I *walk* as much as I can.
It is said that it *rains* every day at Singapore.

Memorize the first two corrected sentences above, and the following:—

In the vacation I *used* to study in the morning and to amuse myself the rest of the day.

Rule.—Use *used* only to express habitual action in the past. In other cases use *to be accustomed.*

Note 1.—**To be accustomed** is used only in speaking of a living being (or a function of a living being); but *used* is not so limited in its use:—
It *used* to rain every morning and clear up every afternoon.

Note 2.—**To use** is sometimes used transitively, but this use is not necessary:—
Use yourself to the weather. A little rain will not melt you.—*Toplady.*

215. Vegetable, Plant, Grass, (*kusa*).

Plant in its widest meaning includes all vegetable growth, but in common speaking a *plant* is smaller than a *bush*. *Plants* are cultivated by the farmer, but those which are used for food, either raw or cooked, are called **vegetables**:—

Wheat, barley, sugar cane, grass, etc., are *plants*; potatoes, lettuce, etc., are called *vegetables.*

Plants are also cultivated for their flowers as, *chrysanthemums, morning glories,* but these plants are usually called *flowers*:—

Not every *flower* has vitality enough to grow on stony ground, so friendship may be killed by neglect.—*Hugh Black.*

Grass includes in its meaning the plants that may be eaten by cattle. *The grass* is used with the meaning of *grass in general.*

There are many kinds of *grasses,* but we usually speak of *grass* as a collective noun:—

Grass grows on roadsides, playgrounds, river banks, etc.
The *grass* becomes green in spring and brown in winter.

Vegetable (*adj.*) has a much wider use than *vegetable* (*noun*). Perhaps it is for this reason that *vegetable* (*noun*) is often misused:—

The *vegetable* kingdom includes all plants.

The common mistakes are:—

To use *vegetable* for *plant*.

To use *a grass* as the translation of *kusa*.

In order to avoid these mistakes notice carefully the following uses of the words:—

In European gardens *flowers* are more cultivated, and in Japanese gardens there are more *shrubs*. In Europe there is always some *grass* in a garden, but in Japanese gardens *grass* is generally pulled up as a *weed*.

In Europe there are usually two gardens, called *flower* and *vegetable* gardens. If there is only one garden it is usually for *flowers*.

There are few fields of *grass* in Japan, but there are a great number of small fields of *grain* and *vegetables*.

Note 1.—**Grains** are the plants having small seeds used as food, such as wheat and millet. The seeds are called *grain* (collective noun).

Note 2.—**A weed** is a useless plant such as grows up in fields and gardens. The *grass* in a path is considered to be *weeds*.

A herb, in common speaking, is a plant used for making medicine.

Note 3.—**A bush** or, a **shrub**, is a small tree, usually with branches spreading from near the root: as, a rose *bush*, a peony *bush*.

216. Visitor, Guest, Passenger, Customer, Fare, (*kyaku*).

The Japanese word has the above equivalents which cannot, in general, be used interchangeably.

A guest at a house takes a meal, or spends a night, or, longer, there; while a **visitor** stays a shorter time and is not entertained in such a way. This distinction is not important, as *guest* might be used instead of *visitor*.

A person who stays in a hotel is called a **guest**, and one who stays in a lodging house is called a **lodger**. A person

who goes to a place, building, ship, etc., in order to look at it is called a **visitor.**

A passenger is one who travels in a steam-boat, train, or other large public conveyance. When one person, or a few persons, hire a carriage, *jinrikisha*, etc., each person is called a **fare**

A customer is one who goes to a shop to buy.

The common mistake is :—

To use *guest* for any of the above words.

Incorrect: The omnibus has many *guests* in a hot weather.
The *jinrikisha* man often takes too many money from his *guests.*

Correct: Omnibuses have many *passengers* in hot weather.
Jinrikisha men often charge (their *fares*) too much.

Note 1.—*Caller* is sometimes used, like *visitor*, in the sense of one who makes a short visit, but the word is not necessary.

217. Walk, March.

To march is to walk in a REGULAR WAY as in drilling. It should not be used instead of *to walk.*

To walk is generally used as an INTRANSITIVE verb :—

To walk in a park, the streets, the fields, the woods, the country, the town, etc.; *to walk on* the seashore, the hills, the deck of a ship, a mountain, a road.

To walk is also used as a transitive verb in a few expressions. This transitive use is unnecessary :—

To *walk* the streets, the floor of a room.

The common mistake is :—

To use *to walk* as a transitive verb :—

Incorrect: Many men *walk* the park in a holiday.
Correct: Many people *walk in* the park on a holiday.

218. Want, Need.

To want means, (1) TO DESIRE, (2) *to need.* The second use is not necessary.

To need expresses NECESSITY independent of desire.

A hungry man *wants* food and he also *needs* it.

A busy man may *need* food but he does not *want* it.

In general we *want* that which the body *needs*.

Plants *need* light and heat as much as animals do.

Every one *needs* a motive in life. An army *needs* discipline.

A student who has since made it his business to put feelings we all have, into phrases we all *want*, said: "That fellow seems to be a man."—*McClure's Magazine.*

To want cannot be used in speaking of an inanimate thing, nor in speaking impersonally.

We say *it needs* but not *it wants* :—

An army *needs* discipline, but soldiers often *want* freedom.

It *needs* much patience to accomplish anything of importance.

It often happens that we cannot get what we *want*, but we can usually get what we *need*.

Memorize the first two examples in this section.

Rule.—Use *to want* to express DESIRE. Use *to need* to express NECESSITY.

The common mistakes are :—

To use *need* for *want* and *vice versa*.

To say *it wants* for *it takes* :—

Incorrect: It *wants* ten million *yen* for building a man-of-war.

We do not *need* to become like some rich men who think that men *need* money in order to be charitable.

Correct: It *takes* ten million *yen* to build a man-of-war.

We do not *want* to become like some rich men who think that one *needs* money in order to be charitable.

219. Want, Wish.

(*a*) Both these words mean *to desire*. The difficulty is to determine the form of the clause which expresses the object of the desire :—

I *wish to speak* correctly, or, I *want to speak* correctly.

I *want* a greater *command* of language rather than a larger vocabulary.

I *wish I had* a greater command of language.

From these sentences we can deduce the following rule:

Rule.—Use *to want* when the object is a NOUN or a pronoun. Use *to wish* when the object is a PHRASE (in the subjunctive, or the infinitive, mode).

I *wish to rent* a house (and perhaps I can).

I *wish I could rent* a house (but I cannot).

What do you *want* this for? Kore wa nani ni o iriyō desu ka.

Memorize the above three sentences.

(*b*) In making a request politely we do not use the form, *I wish you to*... We say, for example, "*Please* explain this," or, in speaking more politely, "*Will you please* explain this?"

The common mistake is:—

To use the form *I wish you to*...

Incorrect: I *wish* you to write to me as soon as you reach to there.

Correct: *Please* write to me when you reach there.

Note 1.—**I wish you to**...is the construction used by one having such authority as a teacher has over a scholar.

I want you to...is the construction used by one having more authority, as, for instance, a master speaking kindly to his servant.

I wish you would...is used in making a request to an intimate friend or a relation: as, I *wish* you *would* post this as you pass the post-box.

Note 2.—**To wish** is used intransitively with a noun as the object of desire:—

I *wished* for an *opportunity* to learn the pronunciation of French but I could not find one to teach me.

In such a case, however, *to want* may be used for *to wish for*, in accord with the above rule.

Note 3.—The distinctions in the meanings of *want*, *wish*, and *need* are shown in the following examples:—

I want a watch. Tokei ga *hoshii*.

I wish I had a watch. Tokei ga *areba ii*.

I need a watch. Tokei ga *iru*.

220. What, Which.

(*a*) *What* and *which* are both interrogative adjectives which are used also as substantives:—

What asks about something that is quite unknown, while **which** asks about one of a known group of things. Thus,

when we see, or hear, something unknown to us we say, "*What* is that?" but when we ask about one thing among others that are known to us we say, for instance "*Which* of these books do you want?"

Do you know *what* that is? *Nan* da ka shitte iru ka.

Do you know *which* it is? *Dore* da ka shitte iru ka.

If I knew *what* flag that is I could tell *what* the rank of the commanding officer is, but I cannot even see on *which* mast it is.

(*b*) Beside its use as an interrogative, *what* has a very important use as a double relative pronoun. In such a case *what* is equivalent to **that which**, and is much used in English. There is no one equivalent word in Japanese:—

Have you done *what* I told you to? Iitsuketa *koto* wo shita ka.

I cannot understand *what* foreigners say.

Seiyōjin no *hanashi* wa wakaranai.

I can not understand at all *what* they say when they are speaking to one another.

Man is glorious and happy, not by *what* he has, but by *what* he is.—*Channing.*

221. Which, That, Who.

The Century Dictionary says in substance:—

Who, *which*, and *that* are all relatives and are more or less interchangeable: but **who** is used chiefly of persons (though also often of the higher animals), **which** almost only of animals and things, and **that** indifferently of either, except after a preposition where only *who* or *which* can stand. Since *that* cannot be used after a preposition it is impossible to give any general rule governing the use of *that* instead of *who* or *which*.

Some authorities lay down minute rules for the use of *which* and *that*, but some of them break their own rules. This matter is referred to in the note below.

The matter of importance to Japanese students is to consider **the common mistake** exemplified below:—

Incorrect: My birthplace is Nagano *that* is rounded by mountains.

I born in Kanazawa village *that* is near Yokosuka.

I used to take walk on bank of Sumida *that* it was called flower tunnel.

Correct: My birthplace is Nagano *which* is surrounded by mountains.

I was born in the village of Kanazawa *which* is near Yokosuka.

I used to walk on the bank of the Sumida *which* is called a tunnel of flowers.

In such sentences *that* cannot be used. In the following sentences also *that* cannot be used :—

There I first studied mathematics *which* I found difficult.

I met a man *who* kindly showed me the way.

Washington, *who* was the first President of the United States, is called the Father of his country.

Perhaps the simplest rule to cover this case is a NEGATIVE one as follows :—

Rule.—Do not use *that* to introduce a NEW FACT about the antecedent.

Memorize the following sentences :—

I was born in the village of A. *which* is ten miles from the city of B.

My father was a soldier *who* had fought in many battles.

Which and *who* are often used by good writers where *that* should be used according to some authorities. The above rule must, however, be observed. If the Japanese student attempts to go further he is apt to become bewildered in the attempt to decide which clauses are limiting and which are descriptive.

Note.—Of the following opinions the first one seems to express the proposed rule most clearly :—

(*a*) **Which** and **who** should introduce a new fact concerning the antecedent. **That** should introduce a clause restricting and completing the meaning of the antecedent.—*Nathan Haskell Dole.*

(*b*) Some recent authorities teach that only *that* should be used when the relative clause is limiting or defining: as, the man *that* runs fastest wins the race; but *who* or *which* when it is descriptive or coördinating: as, this man, *who* ran fastest, won the race; but though perhaps present usage is tending in the direction of such a distinction it neither has been nor is a rule of English speech, nor is it likely to become one on account of the impossibility of setting *that* after a preposition.—*The Century Dictionary.*

(*c*) Some authorities hold that *who* and *which* are to be used as simple descriptive relatives, but *that* as limiting or restrictive: as, the man *who* was wounded, the men *that* were wounded were left. But the best English usage by no means requires such a distinction.—*Whitney's Essentials of English Grammar.*

(*d*) Euphony decides between *which* and *that*.—*Hill's Foundations of Rhetoric.*

222. Which, Where.

Where means *at* (*in*, or *to*) *which place*, or *at the place in which*. It cannot therefore be the SUBJECT of a verb.

The common mistake is:—

To use *where* as the subject of a verb:—

Incorrect: I went to a hot spring *where* is near my home.

We went to Arashiyama *where* is famous for its cherry flowers.

The President lives in Washington *where* is capital of the United States, and White House is situated.

Correct: I went to a hot spring *which* is near my home.

We went to Arashiyama *which* is famous for its cherry flowers.

The President lives in Washington *which* is the capital of the United States, and *where* the White House is situated.

Memorize the last sentence above.

223. Which, Whose.

Which, as a relative pronoun, is used in speaking of things and impersonal beings, but not of persons.

Whose is used as the possessive case of *which* as well as of *who*. *Whose* is, therefore, used in speaking of THINGS as well as of persons.

The common mistake is:—

To use *which* for *whose* in speaking of things:—

Incorrect: The ship on which I was riding passed straits of Shimonoseki *which* channel was so narrow as two ships could hardly pass.

Correct: The ship on which I was passed the Straits of Shimonoseki *whose* channel is so narrow that two ships can hardly pass one another.

Note.—**Which** was formerly used in speaking of persons as well as things and *who* was used in speaking of animals as well as persons. Changes have come about in these respects, but *whose* continues to have the above mentioned wide use.

224. To wonder (*t.v.*), To wonder (*i. v.*).

The use of the intransitive verb is quite different from that of the transitive verb, hence mistakes are common.

To wonder (*t. v.*) means *to wish to know.*

To wonder (*i. v.*) means *to be surprised.*

This meaning of *to wonder* (*i. v.*) is expressed by the passive voice *to be surprised*, and it is better to use *to wonder* only in the sense of *to wish to know* :—

We cease to *wonder* (or, *be surprised*) *at* what we understand.

As he had not been abroad I *wondered* (or, *was surprised*) *at* his command of English.

I *wonder* if it will ever stop raining. (This is said after it has been raining a long time).

I sometimes *wonder* whether I can ever learn to speak well.

(This is said of a person, or thing, that we have not seen for a long time).

I *wonder* what has become of—? —wa dō narimashitarō ka.

The common mistake is :—

To use *to wonder*, in the sense of *to be surprised*, as a transitive verb :—

Incorrect: I *wondered* the size of the ship.

Correct: I *wondered at* the size of the ship.

I *wondered* how so large a ship could be built in so short a time.

Memorize the last two sentences.

Rule.—When *to wonder* means to be affected with surprise or admiration (*odoroku*, or *kanshin ni omou*) it is used as an intransitive verb with the preposition *at* before the object. In other cases the preposition *at* is not used.

225. Worm, Insect, Animalcule, (*mushi*).

The word *mushi* has a wide meaning but there is a clear distinction between the various English equivalents.

An insect is a small creature, usually with wings and many legs, whose body appears to consist of segments: as,

A fly, firefly, bee, wasp, flea, grasshopper.

The word is also applied, loosely, to other small creatures:—

There are many *insects* which infest plants.

A worm is a small creeping creature without legs or with short legs: as,

An earth-worm (*mimizu*), glow-worm (*tsuchi-hotaru*), caterpillar (*kemushi*).

Insect is a much more common equivalent of *mushi* than *worm* is.

The common mistake is:—

To always translate *mushi* into *worm*.

Incorrect: The *worm* eats vegetables, and bird eats *worm*, and hawk eats bird, and man kills hawk.

Correct: *Insects* eat plants, birds eat *insects*, hawks eat birds, and men kill hawks.

Note 1.—**Animalcule** is a general term for any minute creature invisible (or nearly invisible) to the naked eye.

Note 2.—**Microbes** and **bacteria** (the plural of *bacterium*) are minute organisms concerned in the decay of organic matter. There are several kinds of bacteria called *bacilli* which are believed to be the causes of various diseases: as, the cholera *bacillus*, the tuberculosis *bacillus*.

Note 3.—**Bug** is a word loosely applied to many kinds of insects, usually with some distinctive word attached: as, the electrical *bug* which frequents electric lights.

Note 4.—A **beetle** is an insect with a hard shell and wings.

226. Worth, Due, To owe.

There is much confusion in the use of these words, and the various proper uses are not easy to explain.

(*a*) **Worth** is an adjective, not used to qualify a noun, but followed by a noun, or a phrase, of value or measure: as, It is *worth* a *dollar*.

Other meanings are, *deserving of; having possession*:—

Knowledge is *worth working for*.

Knowledge is *worth the labor* it costs.

One who is *worth* a million dollar, pounds, or francs, is called a millionaire.

(*b*) **Due** is an adjective, generally used as a predicate, meaning *owing; ascribable*:—

The fire *was due* to the overturning of a lamp.

Mistakes *are due* to various causes but many *are due* to carelessness.

The climate of a place *is* largely *due* to its situation with regard to the mountains and the sea.

(*c*) **Due** means also *morally owed* and is in this sense used to qualify a noun:—

Those who render the obedience that is *due* to their superiors receive a *due reward*.

(*d*) **To owe** (*t. v.*) means *to have to ascribe as due*:—

No country seems to *owe* more to its women than America does, nor to *owe* to them so much of what is best in social institutions and in the beliefs that govern conduct.—*Bryce*.

(*e*) **Owing**, the present participle of *to owe*, is used as an adjective in the same way as *due*. (See the examples under *b* in which *owing* may be used for *due*).

(*f*) **Owing to** is used like a preposition, meaning *on account of; through*.

Owing to my absence (sickness, ignorance, etc.) . . .

Owing to your kindness (help, efforts etc.) . . .

Note 1.—**Due** in its simplest sense means *owed*, (on account of the arrival of a fixed time):—

Bills are generally *due* at the end of the month.

If one does not pay the *amount due* to his creditors he is liable to punishment.

Note 2.—**To owe** means simply *to be indebted*:—

We *owe* money to one from whom we have borrowed.

We *owe* reparation to one whom we have wronged.

Owe no man anything, but to love one another.—*New Testament*.

227. Mistakes in the use of 'Worth,' 'Due,' and 'To owe.'

Owing to the various, and somewhat difficult, uses described in the preceding section there are various mistakes which can hardly be classified but which are exemplified below:—

Incorrect: One word of a great writer *has* **worth** one dollar.

I *have* never *worth* such a reward for my little labor.

Every child at the *due* age does not go to school.

This is the **due** gift which the Heaven bestowed on you.

When I wanted to be lazy of my tasks my father's censure was *due*.

I left the home at only two years old in *due* to my mother's death.

Typhoid fever generally **owes** to drinking bad water.

The failure of most of the University students does not *owe* to the difficulty of the course.

Japan's present condition *owes* much to study of foreign languages.

Correct: One word of a great writer *is* **worth** one dollar.

My little labor *is* not *worth* such a reward, or,

I am not *worthy* of such a reward for my little labor.

Every child of the *proper* (school) age does not go to school. (See § 165).

This is the **due** *reward* that Heaven has bestowed on you. (A *gift* cannot be *morally owed* but a reward can. See § 226, *c*).

This *gift* is *due* to the favor of Heaven. (See § 226, *b*).

When I was inclined to be lazy in my tasks I always *received* my father's censure. (The meaning of the incorrect sentence seems to be that, though the censure was *due*, it was not received. See § 226, *note*).

My success was *due* to my father's censure of my laziness.

I left my home when I was only two years old *on account of* my mother's death.

Typhoid fever is generally **due** to drinking bad water.

The failure of most of the University students is not *due* to the difficulty of the course.

The condition of Japan to-day is largely *due* to the study of foreign languages.

Nihon no konnichi aru wa gwaikoku go no kenkyū *azukatte* ōi ni chikara ari.

Note.—Various mistakes are made in trying to express the meaning of **to be worth doing,** which is properly used as follows:—

There was nothing else *worth writing* about in the last vacation.

We can afford to take much time and pains to do that which is well *worth doing*, as the correction of our common errors is.

228. Write, Describe, (*kisai suru*).

To describe is *to give a description* in words so that others may form an idea of that which is described :—

When we *describe* a thing we *write*, or speak, or make signs.

Gibbon has *described*, in a memorable passage, the feelings with which he *wrote* the last sentences of his work on, The Decline and Fall of the Roman Empire.

To write down means *to put into writing*, and it is used when the ACT of writing is referred to :—

Even when we understand a sentence perfectly it is difficult to *write* it (*down*) exactly.

If a student will try to *write* (*down*) a simple description that he has heard he may be surprised to find many mistakes in his writing.

The common mistake is :—

To use *to describe* for *to write* (apparently in translating *kisai suru*) :—

Incorrect : A strange story is *described* in *Sentetsu Sōdan*.

In *Onna Daigaku* it is *described* that to talk too much is not good for women.

I *described* the following account of my trip in my diary.

Correct : A strange story is *written* in *Sentetsu Sōdan* (Stories of the Ancient Sages).

In *Onna Daigaku* (The Great Learning for Woman) it is *written* that women ought not to talk much.

I *wrote* the following account of my trip in my diary, or,

I *described* my trip in my diary as follows.

Memorize the last two sentences above.

Note.—**We write** (*kaku*) only words, letters, etc.

We draw (*kaku*) a picture, a map, etc., with a pen, a pencil, chalk, etc.

We paint (*kaku*) a picture with a brush using either oil colors, or water colors.

INDEX.

(*The references are to the numbers of the sections*).

a, a certain, some, 192
able, suitable, 4.
about, of, 5.
above, over, on, 6.
accident, event, 7.
accustomed, used, 214.
admire, like, 8.
advantage, benefit, 9.
adventure, accident, 7.
afraid, 145, *note* 1.
after, since, 10.
again, also, 11.
ago, before, 12.
all, all the, 13.
every, 17.
all of us, we all, 15.
allow, permit, 18.
almost, *misused to qualify the wrong word*, 19.
almost all, every, 20.
alone, 145, *note* 1.
also, again, 11.
either, 78, *e*.
else, 21.
among, of, in, 116.
amuse oneself, play, 22.
amusing, interesting, 23.
an, *as a suffix*, 136, *note* 1.
another, other, 24.
any, (*adjective*), 25.
for no, none, etc., 28.
in questions, 27.
(*pronoun*), 26.
appetite, 200, *note* 4.
argue, discuss, 29.
as...as, so...as, 184.
mistakes in use of, 185.
as, like, 31; as if, 31, *e*.
since, because, 40.
asleep, 145, *note* 1.
at all, in all, 14.
at, in, (*of place*), 32.
(*of time*), 33.
mistakes in use of, 34.
at last, hardly, 35.
at once, soon, 193.
attendant, subject, 197.
awake, 145, *note* 1.

bark, leather, skin, 36.
basket, cage, 37.
battle, war, 38.
beach, shore, coast, 55.
beat, conquer, win, 59.
because, as, since, 40.
for, 39.
before, ago, 12.
by, till, 206.
begin, commence, 158, *note* 2.
believe, suppose, think, 42.
belly, stomach, 41.
below, beneath, under, 6.
benefit, profit, 9.
besides, except, 43.
better, well, 95, *d*.
big, large, great, 97.
booty, prey, 93, *notes* 1, 2.
borrow, lend, rent, 44.
both, each, 17.
brain trouble, (*no byō*), 68.
bring, take, 201.
broad, large, 45.

building, house, 172.
bush, shrub, 215, *note* 2.
but, besides, 43.
except, 46.
for, on account of, 47.
from, of, 48.
with, in, 49.
mistakes in use of, 50.
by, before, till, 206.
by no means, never, 152.

cabin, room, 172.
cadet, student, 178, *note* 3.
cage, basket, 37.
call, say, 173.
mistakes in use of, 176.
called, so called, 189.
caller, visitor, 216, *note*.
car, carriage, 172.
catch fish, fish, 88.
catch, game, 93.
celebrate, congratulate, 51.
certainly, exactly, 52.
certainly not, never, 152.
character, letter, 130.
charge, fee, 164.
chemical, drug, medicine, 141.
choose, select, elect, 80.
city, town, 196, *note* 2.
climate, weather, 53.
clothes, cloth, dress, 54.
coast, shore, beach, 55.
college, university, 179.
come, go, 56.
comfortable, pleasant, 57.
company, companion, 58.
office, 155.
complement, crew, 62.
congratulate, celebrate, 51.
conquer, defeat, win, 59.
consequence, effect, result, 60.
cost, value, worth, 164.
contest, contestant, 139, *b*.
country, province, 61.
crew, member of a crew, 62.
crime, fault, sin, 183.
criminal, 183, *note* 3.
cruise, navigation, voyage, 151.
cup, glass, 96.
cure, heal, recover, 167.
curious, funny, 91.
interesting, 23.
custom, habit, manner, 63.
customer, guest, 216.

daughter, girl, 64.
deal of, a great, 137, *note* 1.
dear, lovely, 134.
defeat, win, conquer, 59.
delicious, nice, 200, *note* 1.
depart, part, separate, 181.
describe, write, 228.
die, to, to be dead, 61.
difficult, impossible, 65.
direct, treat, manage, 210.
directly, presently, 193, *note*
director, master, 138, *c*.
disciple, pupil, 178.
discover, invent, 66.
discuss, argue, 29.
disease, sickness, 68.
divide, separate, 181, *note* 2.
draw, write, 228, *note*.
dress, cloth, clothes, 54
wear, put on, 72.
drink, swallow, 73.
drug, chemical, medicine, 141.
due, owe, worth, 226.
mistakes in use of, 227.
during, for, 74.
while, 75.

each, both, 17.
each other, one another, 157.
early, fast, 76.
educate, instruct, 77.
effect, result, 60.
either, each, 17, *note*.
neither, 78.
elapse, pass, 79.
elect, choose, select, 80.
else, also, 21.
empty, vacant, 81.
engage in, take part in, 103.
engagement, fight, 38.
enough, 82.
enter, ride, 170.
entertain, treat, 210, *note* 3.
equal, same, 83.
er, *as a suffix*, 136, *note* 1.
escape, get away, 84.
event, accident, 7.
ever, once, 85.
every, all, 17.
almost all, almost, 20.
exactly, certainly, 52.
except, besides, 43; but, 46.
excursion, trip, 209, *note*, 2.
excuse, pardon, permit, 18.
expect, suppose, 42, *note*.
wait, 86.
expense, cost, charge, 164.

fable, novel, story, 87.
fare, passenger, guest, 216.
fast, early, 76.
fault, crime, sin, 183.
fee, charge, price, 164.
fight, war, battle, 38.
fish, catch fish, 88.
fishes, 88, *note*,
flesh, meat, 140.
flower, plant, 215.
fly a flag, hoist a flag, 89.
follow, accompany, lead, 128.
for, because, 39.
during, 74.
on account of, by, 47.
within, in, 114.
from, after, 90.
of, by, 48.
funny, curious, 91.

game, sport, 92.
catch, 93.
gentleman, rich man, 94.
get away, escape, 84.
girl, daughter, 64.
glad, happy, pleasant, 161.
mistakes in use of, 162.
glass, cup, 96.
go, come, 56.
good, right, well, 95.
nice, 200, *note* 2.
well, 200, *note* 4.
grain, grains, 215, *note* 1.
grass, a grass, 215.
great deal, many, 137, *note* 1.
great, large, big, 97.
guess, suppose, 42, *note* 2.
guest, passenger, etc., 216.

habit, manner, custom, 63.
handle, treat, manage, 210.
happy, glad, pleased, 161.
hardly, at last, 35.
heal, cure, recover, 167.
health, *remarks about*, 70,71.
hear, listen, 98.
heaven, heavens, sky, 99.
heavy, light, severe, 100.
herb, plant, 215, *note* 2.
high school, 179 *note*, 5.
hire, borrow, lend, 44.

hoist a flag, fly a flag, 89.
hold, open, 158.
play, 101.
hope, wish, 105.
mistakes in use of, 107.
objects of, 106.
host, master, landlord, 138, *d*.
hour, time, o'clock, 208.
how, what, 108.
in exclamations, 110, 111.
mistakes in use of, 109.
husband, head of a house, 138, *e*.

I, we, 148.
ideograph, character, 130.
if, when, 112.
ill, sick, unwell, 113.
immediately, soon, 193.
impossible, difficult, 65.
in, at, (*of place*), 32.
(*of time*), 33.
mistakes in use of, 34.
in, for, within, 114.
into, to, 115.
of, among, 116.
in spite of, though, 117.
insect, worm, 225.
instruct, teach, educate, 77.
intend, plan, 118.
interesting, pleasant, 23.
intimate, intimate friend, 119.
into, in, to, 115.
invent, discover, 66.
it, that or this, 120.

journey, trip, travel, 209.

kind, sort, 121.
know, know of, 122.
learn, 124.
mistakes in use of, 123.
remember, 168.

landscape, scene, 77, *note* 2.
large, big, great, 97.
broad, wide, 45.
last, end, 125.
lately, soon, 126.
lay, lie, 127.
lead, take, follow, 128.
learn, know, 124.
remember, 168.
study, 129.
leather, skin, 36.
lend, borrow, rent, 44.
letter, character, word, 130.
lie, lay, 127.
light, slight, 100.
like, as, 31; *as an adjective*, 30.
like, love, admire, 8.
like, wish, 131; *uses of*, 132.
listen, hear, 98,
little, small, 133.
lodger, guest, 216.
long for, wait, expect, 86.
lovable, loving, 134, *notes* 2, 3.
love, like, admire, 8.
lovely, dear, 134.
lumber, timber, 211.

manage, treat, direct, 120.
magazine, periodical, 153, *note* 3.
manner, habit, custom, 63.
man, person, people, 135.
mistakes in use of, 136.
many, much, 137.
march, walk, 217.
master, owner, etc, 138.
match, race, 139.
maxim, precept, proverb, 166.
me, us, I, we, 48.
meat, flesh, 140.
medicine, drug, chemical, 141.
meeting, society, 191.

middle school, 179, *note*, 5.
mistake, be mistaken, 142.
more, most, very, 143.
most, most of, 144.
very, more, 143.
much, many, 137.
very, 145.
mistakes in use of, 147.
position in a sentence, 146.
my, our, 148.
mistakes in use of, 149.

narrow, small, 150.
native place, country, 61.
navigation, cruise, voyage, 151.
need, want, 218.
neither, either, 78.
never, by no means, 152.
news, newspaper, 153.
nice, sweet, 200.
no, not, 154.
none, 154, *note*.
novel, story, fable, 87.

o'clock, hour, time, 208.
of, about, 5.
among, in, 116.
from, by, 48.
office, company, 155.
officer, official, 156.
on, above, over, 6.
in, at, 33.
mistakes in use of, 34.
once, ever, 85.
one, a, 192, *note* 1.
a man, 135, *note* 4.
one another, each other, 157.
open, hold, 158.
other, 159.
another, 24.
other, each, one another, 157.
others, other persons, 135, *note* 3.
our, my, 148.
over, above, on, 6.
owner, master, 138.
owe, due, worth, 227.
mistakes in use of, 228.

paper, newspaper, 153.
pardon, allow, permit, 18.
parent, 160.
part, depart, separate, 181.
part with, part from, 181, *note* 1.
pass, elapse, 79.
passenger, guest, 216.
people, person, man, 135.
permit, allow, pardon 18.
person, *impolite use of*, 135, *note* 6.
person, people, man, 135.
pitiable, 194, *note* 3.
pitiful, sad, sorry, 194.
plan, intend, 118.
plant, grass, vegetable, 215.
play, amuse oneself, 22,
mistakes in use of, 104.
pleasant, comfortable, 57.
interesting, amusing, 23.
pleased, glad, happy, 161.
mistakes in use of, 162.
practice, 102.
mistakes in use of, 104.
precept, maxim, proverb, 166.
present, to be present, 163.
presently, directly, 193, *note*.
president, principal, 138, *c*.
previous, ago, before, 12.
price, cost, value, 164.
principal, director, 138, *c*.

profit, benefit, 9.
proper, suitable, 165.
proverb, saying, maxim, 166.
province, country, 61.
pupil, student, scholar, 178.
put on, wear, dress, 72.

race, match, 139.
recollect, remember, 168, *note*.
recover, cure, heal, 167.
regatta, boat-race, 139, *note*, 2.
remember, learn, know, 168.
rent, borrow, lend, 44.
rest, stop, 169.
ride, enter, 170.
right, well, good, 95.
road, street, 196.
rob, steal, 171.
robber, thief, 171, *note*.
room, cabin, etc., 172.
run away, escape, 84.

sad, pitiful, sorry, 194.
same, equal, 83.
similar, 83, *note*.
say, call, 173.
saying, proverb, maxim, 166.
scarcely, at last, 35.
scene, view, scenery, 177.
scholar, student, pupil, 178.
school, 179.
school-master, 138, *note* 1.
seascape, scene, 177, *note* 2.
see, look, 98.
see off, send, 180.
select, choose, elect, 80.
send, see off, 180.
separate, part, depart, 181.
servant, attendant, 197, *note* 2.
severe, heavy, slight, 100.
shade, shadow, 182.
shore, beach, coast, 55.
shrub, bush, 215, *note* 3.
sick, ill, unwell, 113.
sickness, disease, trouble, 68.
remarks about, 69, 71.
side, party, 139, *c*.
sin, crime, fault, 183.
since, after, 10.
as, because, 40.
skin, leather, bark, 36.
sky, heaven, heavens, 99.
slight, severe, light, 100.
small, little, 133.
narrow, 150.
smell, taste, 98, *note*.
so...as, so...that, 184.
mistakes in use of, 185.
exercises in use of, 188.
so called, called, 189.
so, such, 186.
mistakes in use of, 187.
too, very, 190.
society, meeting, 191.
some, a, a certain, 192.
soon, lately, 126.
immediately, at once, 193.
sorry, sad, pitiful, 194.
sort, kind, 121.
speak, 174.
mistakes in use of, 176.
spend, take, 195.
sport, game, 92.
sports, athletic, 191.
steal, rob, 171.
still *used with* though, 205, *note*.
stomach, belly, 41.
stop, rest, 169.
strange, funny, 91, *note*.
street, town, 196.
strong, heavy, severe, 100.

story, novel, fable, 87.
student, scholar, pupil, 178.
study, learn, 129.
succeed, finish, 198.
such, as, such...that, 199.
so, 186.
suitable, able, 4.
proper, 165.
suppose, think, believe, 42.
surprised, to be, to wonder, 225.
swallow, drink, 73.
sweet, nice, 200.

take, bring, 201.
follow, lead, 123.
spend, 195.
take part in, engage in, 103.
tame, train, 202.
taste, smell, 98, *note*.
teach, instruct, educate, 77.
tell, 175.
mistakes in use of, 176.
test, try, 212, *a*.
thank, to, to be thankful, 203.
thanks, 203, *note*.
that, it, this, 120.
which, who, 221.
thief, robber, 171, *note*.
think, feel, 204.
suppose, believe, 42.
this, that, it, 120.
though, but, 205.
in spite of, 117.
till, by, before, 206.
to, 207.
timber, wood, 211.
time, hour, o'clock, 208.
to, into, in, 115.
till, 207.
too, very, so, 190.
touch, taste, etc., 98, *note*.
town, street, 196.
train, tame, 202.
travel, trip, journey, 209.
travels, 209, *note* 3.
treat, manage, direct, 210.
tree, wood, 211.
trouble, sickness, disease, 68.
try, 212.
mistakes in use of, 213.

under, below, beneath, 6.
university, college, 179.
unoccupied, vacant, 81.
until, by, before, 206.
unwell, sick, ill, 113.
us, me, 148.
use, to, to accustom, 214.
used, *in the past tense only*, 214, *a*.

vacant, empty, 81.
value, worth, price, 164.
vegetable, plant, grass, 215.
very, most, more, 143.
much, 145.
mistakes in use of, 147.
too, so, 190.
vice, sin, 183, *note* 2.
view, scene, scenery, 177.
visitor, guest, 216.
voyage, cruise, navigation, 151.

walk, march, 217.
misused transitively, 217.
want, need, 218.
wish, 219.
wait, long for, expect, 86.
way, road, 196, *note* 3.
we, I, 148.
every one, 135, *note* 5.

wear, put on, dress, 72.
weather, climate, 53.
well, right, good, 95.
what, how, 108,
in exclamations, 110, 111.
which, 220.
when, if, 112.
where, which, 222.
which, that, who, 221.
what, 220.
where, 222.
whose, 223.
while, during, 75.
who, which, that, 221.
whose, which, 223.
wide, large, broad, 45.
win, defeat, conquer, 59.
wish, hope, 105.
mistakes in use of, 107.
objects of, 106.
wish, like, 131.
uses of, 132.
want, 219.
with, in, by, 49.
within, for, in, 114.
wonder, wonder at, 224.
wood, tree, 211.
word, character, letter, 130.
worm, insect, 225.
worth, due, owe, 227.
expense, charge, 164.
mistakes in use of, 228.
qualified by much, 145, *note* 3.
worth doing, to be, 227, *note*.
write, describe, 228.
draw, paint, 228, *note*.

yet *used with* though, 205, *note*.

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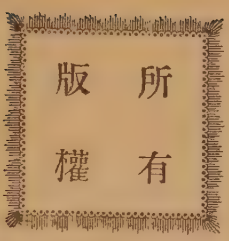

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